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A TRIBUTE.

BY META R. R. THOMAS.

The stormy wind came sweeping
Across the ocean wave,
And my tiny boat seemed sinking
Deep into a watery grave;
When lo! sustained divinely,
It rose o'er the swelling sea,
And I felt, with a rush of gladness,
"Father is praying for me."

Temptation's storms are sweeping
Across life's wearying sea,
Tossing with wildest fury
My soul o'er the waters wide.
Oh, what if the foaming surges
That threaten my fragile bark
Should hurl it to swift destruction,
Engulfed beneath the billows dark!

Ah, no! A hand all-powerful
Upholds 'mid the fiercest sea,
And I know 'mid the blinding tempest,
"Father is praying for me."

A LOOK INTO THE CONCORD SUMMER SCHOOL OF PHILOSOPHY.

BY REV. EDWARD A. RAND.

And that is the famous "Hillside Chapel," sheltering the Concord Summer School of Philosophy during its short life. It is over there at the left, looking more like a shed, save that in one corner is a dignified flight of steps in a porch. You ascend this stairway, and enter a room that can comfortably seat about a hundred and fifty. And what a bare-walled fabric, open to the ridge-pole, with not even a coat of paint for its nakedness, and the seats are chairs of the toughest kind! This is probably to remind the philosophers that genius does not need paint, and aesthetic finish, and cushions. Did not the great Diogenes tenant a tub? At one side of the room is a long, deep recess, where the dignitaries of the school and honored guests sit in stately seclusion. Here is the table behind which sits the lecturer, and planted in the rear of this humble barricade he or she can safely pepper the materialism of the day that despises the "Non Ego," and prefers to a talk about the Real and the Ideal.

This is the sixth term of the School, and though short, it will be recorded in history as a flourishing period, the discussion of "Emerson's Genius and Character" proving a magnet that has attracted old acquaintances of the philosopher and ardent young students of his wise sayings. Take your place among these charmed devotees, and listen to Mrs. Julia Ward Howe, who enriched our war poetry by that spirited ode, "The Battle Hymn of the Republic." The morning Mrs. Howe lectured, she sat in a plain, rush-bottomed chair behind the lecturer's table. She was dressed in black relieved only by a narrow white ruffle about the neck, and deep white ruffles about the wrists. Her hair is white now, but the blue eyes light up with a ready sparkle, and the tones of her voice are clear and distinct and agreeable. If her speech were marked by any more preciseness, it would become a disagreeable primness. Of course she wore spectacles.

There was a fringe of notables on the platform—Prof. W. T. Harris, the prince of the philosophers; Frank Sanborn, the secretary; Samuel H. Emery, the director of the sessions of the School; John Albee, that literary connoisseur; Elizabeth Peabody, not only Emerson's old but aged friend, and others. In front of Mrs. Howe about a hundred and fifty were seated, and above them a few stiff busts made another and exceedingly sedate set of spectators. I saw Emerson's, strong but bland, up at my left. Outside the chapel the birds were singing, and through the windows with their partially raised old-fashioned curtains, noiselessly fell a golden shower of sunshine.

Looking up now and then with an emphatic glance through her spectacles at her sympathetic auditors, Mrs. Howe read her paper upon "Emerson's Manners and Relation to Society." She spoke of, and emphasized,

the suavity of his manners, his politeness; and yet he had his severe opinions, that, as he fulminated them, would take his hearers by surprise. He sustained a peculiar relation to society, beginning his work when Mrs. Howe thought religion consisted of a catechism and a creed, and art was a catalogue of technicalities. She heard him give his first Phi Beta Kappa oration, and to her it was a new bugle-call. Emerson did not use Parker's sledge-hammers or Phillips' flashing artillery. In his work upon society, he had a subtle solvent of his own. He was not a leader of the German, he was not a tailor's model, nor the pet lion of any social menagerie. In the world of high fashion Mrs. Howe did not meet him, nor his like. He certainly was not at balls and parties, and yet he came in contact with the outside social world. Mrs. Howe met him at dinners, and she spoke of the clubs he visited, of his intercourse with human kind. He was kindly to all. He knew how to grant a favor as if seeking one. He shone with his own peculiar lustre. He is still shining, a joy and inheritance—nay, a presence deep and steadfast. Mrs. Howe's analysis of character was accurate, cutting clean. Her handling of words showed practice, the skill of a diction long cultivated.

After the lecture, the "philosophers" discussed it. The occasion took on the phase of a conversation. Some would rise when they spoke, perhaps from mere habit, while others would retain their seats, and carelessly chat as if at a parlor gathering. In some chatting at the Hillside Chapel some bright things are sure to be said. During the lecture men and women have been busily thinking. The cream has been coming to the surface, and some of this cream will certainly be skimmed in the bright, informal after-talk.

Prof. Harris, as a prelude to a statement about Emerson's exceeding kindness of heart, referred to Emerson's way of looking at nature. Beyond all things in nature, Emerson saw a perfect personality. Coming down to our relations in society, the speaker declared that in the act of courtesy you looked beyond the individual, ignoring him, and saw ahead to a perfect ideal. A person may say something harsh, but courtesy meant to look beyond; it meant to ignore the individual and see the ideal. Justice, on the other hand, ignores the ideal and sees the real—sees the limitations of the individual. His imperfections come back upon him. His wrong-doing returns upon him and punishes him, and what he does, he does to himself. While courtesy and justice may be thus analyzed, it is the mission of kindness, recognizing the man's need, to save him from the real and bring him up to the ideal. After this ingenious bit of philosophizing, the Professor asserted that Emerson in his manners illustrated this principle of kindness in which courtesy and justice are harmonized.

Frank Sanborn remarked, among various matters, that Emerson, in his intercourse with others, always occupied a superior position—one that was princely. As a prince he spoke to men.

In the course of the conversation, reference was made to Emerson's poem, "Good-by, Proud World." It has been supposed that this was written when Emerson withdrew from Boston, but its date of composition was asserted to have been when Emerson was twenty-one, and that Boston was the place of its authorship. The position occupied by the author was thought to have been a youthful one. "The youthful person looks down on the world most," remarked Miss Peabody.

During the conversation, that story was told of a visit by Ralph Waldo Emerson and Margaret Fuller to a dancing exhibition by Fanny Ellsler. In the story Emerson is represented as saying, "Margaret, this is morality." To which the reply is made, "Waldo, this is religion." "They never went," stoutly affirmed Miss Peabody. The impression seemed to prevail in the School that though the story was false, it was too bad to spoil it, and its circulation might be permitted.

Charles Mulloy referred to a conversation with Emerson, and Thoreau was mentioned. Emerson spoke of

the latter as a man of oddities; that he needed to fall in love to sweeten him and straighten him.

It is noticeable how often the relation of Emerson to the church and Christianity is discussed; and at the above session of the School this point came up for notice. Dr. Holland, of New Orleans, reminded the philosophers of Dr. Bartol's words, that when he was inclined to quit the Unitarian ministry he wrote about it to Emerson, who replied, "Don't go out; stay where you are, and reform from within." Dr. Holland claimed that Emerson changed his position in later years; that if deciding once more his course of conduct with reference to the ministry, he would have acted differently, feeling it was better to stay in than to go out, and stay to preach. A gentleman of the School related to me an incident given him by Theodore Parker: that at a certain gathering where the eccentric Father Taylor of Boston was present, the question was agitated, whether Emerson could be called a Christian. Parker said that when Taylor expressed his opinion, "Technically," he affirmed, "Emerson could not be called a Christian; but, the dear, sweet soul, what could the devil do with him?"

"HOLDING THE TRUTH IN UN- RIGHTEDNESS."

BY REV. L. R. DUNN, D. D.

These words, so eminently true of the condition of the heathen world, find their illustration and confirmation in multitudes of instances at the present day in Christendom. The word "holding" signifies in this place, keeping back, hindering the development of truth. And so the passage may be rendered, men who restrain, or suppress the truth; or, according to Revised Version, who "hold down the truth in unrighteousness." It is most clearly intimated that these men have the truth; they have enough of it to preserve them, to enlighten and save them; but it is held down by their corruption, by their love of sin, by their vile passions, so that it has no effect upon their character or their life. So with the heathen world. They might have known God; but they did not like to retain Him in their knowledge. They knew the "judgment of God," that they who did these things, in this fearful catalogue of sin, were worthy of death; and yet they not only "did these things, but had pleasure—consented—with them that practised them." This was equally true of the Jewish people. They went farther, and "judged" them which did these things, and yet, by doing the same, exposed themselves to the "judgment of God." Not only did the visible heavens and earth proclaim the eternal power and Godhead, but there was a "law written in their hearts;" there was a divine, a true light enlightening them, so that they were without excuse. The light had come into the world; but instead of men rejoicing in it, hailing it with delight, and following it, they "loved the darkness rather than the light," because of the evilness of their deeds. Felix saw the truth, and trembled when he heard it; but instead of yielding to its power, sent its messenger away, and, swayed by his cupidity and his reputation, he left Paul a prisoner, with a chain clanking on his arm.

It is equally true that while such persons, whether heathen, Jews, or Christians, have the truth, that truth is not dominant, is not the ruling principle in their lives. There is another element which not only antagonizes the truth, but holds it down, represses it, makes it of none effect. That element is unrighteousness, iniquity. This has been defined to be "that state of the thoughts, and feelings, and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds." Here we have, at a glance, the condition of millions of men at the present time. They have an intellectual knowledge of the truth; they know of God, Christ, salvation and eternal life; they sing these truths, accept them, are persuaded of them; and yet they fail to exert any influence upon them. They are hidden away in the dormitories of their souls, crushed under the burden of their worldliness, concealed underneath the

ever-growing and gathering incrustations of evil passions and habits, veiled in the darkness superinduced by their sins, and manacled and endangered by the perversity of their wills.

For instance, they know there is a God, and yet "He is not in all their thoughts;" "they are without God [atheists] in the world;" they know that Jesus Christ died to save men, but in their pride, unbelief and wickedness they do not, "will not, come to Him that they might have life." They know that there is a heaven, but they turn their backs upon its gates of pearl and its streets of gold. They know there is a hell, and yet they are going with wide-opened eyes into the coil of its deathless worm, and into the fire-sheet of its unquenchable flame. But not only so. This is only the negative side of this iniquity. By their conduct they are "heaping up wrath against the day of wrath, and the revelation of the righteous judgments of God." For this iniquity which holds back and crushes the truth is a positive thing, a most fearful and ugly factor in man's nature. It is not a mere misfortune, for which men are to be pitied. It is not an inherited thing, for which men are not to be blamed. It is not the result of an improper education or unfavorable surroundings. Some, if not all, of these things may modify men's actions or intensify their passions, but they do not excuse or palliate their iniquities. It is a principle in law that when men do wrong, knowing it to be wrong, they are responsible and punishable. So in the case before us, and in all the teachings of divine truth, when men are charged with sin, it is understood that they knew the right, and the consequences of doing the wrong. However that knowledge may have been obtained, whether from the inward light of the Spirit shining upon the conscience, or the direct teachings of the Bible, or the ministrations of the sanctuary or the fireside, or by all these sources of light and knowledge combined, it is still possessed, or, mayhap, has been lost, in process of time, amid the wondrous mazes of error and sin.

If men would act according to their convictions of duty, in harmony with the light shining in their hearts, the empire of darkness would soon come to an end in this world. But it is because of their voluntary blindness, the crushing power of their godlessness and their iniquities, that the black flag of revolt against God, and truth, and righteousness, floats over so many of the habitations and the homes of our race. It is not because they do not know the truth, but because they do not do it. It is not because they have not the light, but because they love the darkness. It is not because they may not be saved, but because they will not be.

"They see the right, and yet the wrong pursue." An illustration of this is seen in the case of the inebriate. He knows that it is wrong for him to drink the damning bowl; he often sees vividly the consequences of his vile habit; and yet he drinks on, against all remonstrances of parents, wife, children, or friends; against the convictions of his judgment and conscience, even with damnation staring him in the face. Very many of this class of persons have clear conceptions of the truth; they can repeat the catechism and the creed and the commandments of the Lord our God. Indeed, their orthodoxy is unquestioned. But with all this light and with all this knowledge they still go forward, under the sway of an imperious appetite, and the truth is held down by the power thereof. So with the impure man. His licentious habits have benumbed his conscience, blinded the light of heaven from his soul, and deafened his ear to the utterances of God's eternal truth. He knows the truth, is often affected by it for a moment, even to tears; but the wild clamor of his passions hushes God's voice and quenches the heavenly light within his soul.

Very much of what we have written is applicable to many professing Christians. They have subscribed to the creed of the church to which they belong; they may even boast themselves in their orthodoxy; but as the records of the past show, how many such are guilty of immoral practices, of iniquities of grossest forms! What

peculations, frauds, embezzlements, forgeries, unfaithfulness in the marital relations, have such persons been guilty of! Holding the truth, but in unrighteousness, "professing themselves to be wise, they have become fools." Others still hold down and crush the truth by their worldliness, their love of sinful pleasures, their refusal to act up to their honest convictions of duty and privilege, their indifference, and neglect of divine things. So we have it that multitudes, within and without the church, in heathendom and Christendom, are making the truth of God of none effect by their iniquities, and so are incurring the divine displeasure and exposing themselves to the wrath of God.

But let all such persons remember that they cannot always hold down God's eternal truth. Even now, sometimes, it asserts itself, rises in its sovereign majesty, and with a voice of thunder startles the guilty soul and makes it quiver under its fearful denunciations. Often, however, these thunders are hushed, and the soul settles down into carnal security, or plunges more deeply into the abysses of iniquity. Instead of heeding the warning voice, instead of endeavoring to escape the coming vengeance, new devices are sought out to repress the truth and quench the blaze of its vivid lightnings. And so, after repeated efforts, there will come on a judicial hardness and blindness—the terrible foretokenings of a coming perdition. How terrible will be the awakening of such persons at the last! The Master has vividly portrayed it, when He said, in His inimitable sermon on the Mount, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity."

And those who shall come before Him, with the guilt of unpardoned sin upon their souls, and the burning seal of condemnation on their brows, will have no excuse that they did not have the light or know the truth; but the sentence of their condemnation, thundering forever over the perdition, and finding an eternal echo in their conscience, will be, "Ye knew your duty, but ye did it not!"

HOURS WITH ASBURY.

BY MARK TRAFFORD.

WE come now to the birth period of the Methodist Episcopal Church. While the colonies were a fractional part of the great British Empire, the Protestant Episcopal Church was the State Church, but now it suddenly falls among other sects, and is on a level with the smallest denomination in the land.

George the III. was the head of the church, and John Wesley was the recognized head of the Methodist societies in America as well as in England and all within the pale of the English hierarchy. Hence the leaders among the Methodists were bitterly opposed to the administering of the sacraments of the church by men not having Pauline authority coming down through eighteen hundred years of strife, bloodshed and corruption. Mr. Wesley in vain besought the Bishop of London to ordain one or two of his preachers for this exigency in America. "No," said his eminence, "there are plenty of ordained men now in the colonies; let them leave their conventicles and go to the church." "But the people have no confidence in their piety or purity." And his lordship went to his card party and Mr. Wesley to his work. "I will cut this knot which cannot be untied," said he to himself. "What is a bishop? Simply an overseer. Pharaoh appointed bishops, and the wild clamor of his passions hushes God's voice and quenches the heavenly light within his soul. Very much of what we have written is applicable to many professing Christians. They have subscribed to the creed of the church to which they belong; they may even boast themselves in their orthodoxy; but as the records of the past show, how many such are guilty of immoral practices, of iniquities of grossest forms! What

The highest order in the Christian Church is a presbyter, and the high-

est office is a superintendent, an *episcopos*, a bishop, and these terms are interchangeable. So to end the controversy and harmonize the discordant elements in the New World, he "sets apart" Thomas Coke, LL. D., a regular clergyman in the English Church, as the general superintendent of the "American circuit," with full power to regulate and set in order matters in the infant societies. But it was to be left to them to decide what should be the form of church government to be settled upon.

But the whole thing was not a little irregular. When the colonies were finally separated from the mother-country, the people became as independent in religious as in political matters. Mr. Wesley had no more authority to decide the future status of the societies than the Archbishop of Canterbury. Of course, owing to the peculiar relation of the societies to Mr. Wesley, they would, out of a filial regard for him, listen to his counsels and heed his advice; but as to authority, that was nil.

And how could he, who had no legal jurisdiction, give to another what he did not himself possess? It could be but advisory at best. As to the dogma of apostolic succession, Mr. Wesley himself held it to be a fable. Why, then, ordain by a special service this already ordained *episcopos*? And why, holding, as Mr. Wesley says of himself, to but two orders in the New Testament church, should he employ (if he did it) the form of ordination of a *third order*, merely to set apart a man to advise and counsel in the arrangement of matters in these American societies? Yea, and why do we still use that service of ordination of persons elected as superintendents of the interests and movements of the church? That Mr. Wesley did not intend to create and institute an order of the grade of bishops in the English and Roman churches, is demonstrated by his own language, "set apart as superintendent," and his startling reproof of Asbury after his election to that office. "One instance of this," writes Mr. Wesley to Asbury, "your greatness has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal or a scoundrel, and I am content; but they shall never with my consent call me a bishop! For my sake, for God's sake, for Christ's sake, put a full end to this!"

But it matters, at this day, but little what titles are used, for as Henry Clay, attempting to quote the well-known line, "A rose by any other name," and becoming puzzled, said, "would be a rose!" The word bishop is more easily pronounced than superintendent, and as the late General Conference has settled the disputed point, for four years at least, and as our title is the Methodist Episcopal Church of, or in, the United States, and as there are plenty of men who regard it as no disparagement to be called bishop, and as they in the order of time follow the Apostles, let it go, and say or write no more about it.

Asbury learns that the thoughts of the preachers were turned to him as a candidate for episcopal honors. He says, "I was shocked when first informed of the intention of these brethren in coming to this country, but it may be of God." "My answer then was, if the preachers unanimously chose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment." Of course not, as when the societies take the form of an independent church, Mr. Wesley with George the III. will be on the other side of authority as well as the ocean. So he still kept on traveling and preaching, not forgetting to appoint a day of fasting and prayer, "that I might know the will of God in the matter that is shortly to come before our Conference."

On the 24th of December, he and Dr. Coke rode to Baltimore where "we met a few preachers." "It was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders and deacons. When the Conference was seated, Dr. Coke and myself were unanimously elected to the superintendency of the church, and my ordination followed as by the following certificate may be

seen;" and then is given the certificate of a *threefold* ordination, with an interval of one day between. But the strange fact in this procedure is, that a man was elected to the high office of a bishop, or superintendent of a church, the very existence of which was inchoate, and the bishop-elect a layman! The few preachers present—he gives no number—resolved to form an Episcopal Church, while as yet the assent of the members of the societies was not obtained. The elements existed, but crystallization was yet to take place. And then, instead of waiting until Dr. Coke had ordained the twelve elders who were subsequently selected for that office, and then electing one of them for superintendent, they elected a layman to that position, and then proceeded to make a deacon of him, then an elder, and then by a third ordination raised him to an order which the last General Conference declares has no existence at all.

Yet with all this apparent want of harmony, and divergence from what is called apostolic succession, the system has run smoothly on for a hundred years, and its success has demonstrated its utility. The line of bishops has been without reproach, pious, devoted, unselfish, and laborious. The score or two of preachers present at its organization in 1774 have grown to thousands, and the few hundreds of members who joyfully hailed its birth have swelled to millions. Its numerous colleges and schools of a high grade cover the land from Maine to Texas, and the sun never sets upon its missions. Well may the church of 1884 celebrate its advent with shouts of triumph and songs of joy!

A dozen lines describe and dismiss the justly celebrated Christmas Conference in the journal of our new Bishop: "The Dr. [Coke] preached every day at noon, and some of the other preachers morning and evening." "We were in great haste, and did much business in a little time."

How true it is that we often "build better than we know." If these earnest builders could have pierced the sealed future, they would have taken more than a single week to lay the foundation of the grandest superstructure on earth; but Dr. Coke was in haste to travel through as much as possible of this wonderful land, and Bishop Asbury could not rest unless he was circulating, and hence the haste with which was rushed through the Conference business. But this haste was productive of one result which was the cause of much dissatisfaction among the preachers, and but for the coolness and prudence of the leaders, and the real piety of the preachers, and their veneration for Mr. Wesley, it would have broken up the new organization.

At the time of this Conference there were in the entire connection eighty preachers, of whom fifty were present. Of these, twelve only were selected for ordination as elders—a number wholly inadequate to the task of giving the sacraments to societies so widely scattered. Why not ordain all who by a term of service had proved their fitness and loyalty? Were they afraid that the ordaining gift or grace would lose its virtue by over-dilution? Whatever the cause, the act of seeming partiality produced a wide-spread disturbance for a time, but it happily subsided without a serious disruption of the body.

Bishops Coke and Asbury with Jesse Lee journeyed together into Virginia to attend a Conference which was to be held, in which the first outburst against the rules on slavery occurred, foreshadowing the great "irrepressible conflict" which was to shake the nation, throwing out all, except the things which cannot be shaken—righteousness and truth. Then to Alexandria, the seat of the young Federal Government, to call upon General Washington, "who received us very politely, and gave us his opinion against slavery." But he does not tell us that they prepared an address which they signed as representatives of the Methodist Episcopal Church in the United States, in which they profess loyalty to the government, and that Washington returned a beautiful reply, in which he says, "I shall always strive to prove a faithful and impartial patron of genuine, vital religion." But for a British subject, and a clergyman, to sign such a document, while the smoke of the conflict between the mother and her rebellious child still hung upon the horizon, was treason in the eyes of the Wesleyans "at home," and when the Doctor returned he found the address scattered all over the island, and the Conference at a white heat. He was brought before the body, censured, and his name left off the Minutes for a year, and the crown was safe!

Miscellaneous.

WESLEYAN CONFERENCE.

REPORT OF DELEGATES TO THE GENERAL CONFERENCE OF THE M. E. CHURCH.

At the session of the one hundred and forty-first Conference of Wesleyan ministers, held at Burslem, the President called on Rev. ROBERT NEWTON YOUNG, secretary, to address the Conference. He said:—

The General Conference was held at Philadelphia. Their reception at the railway station, at the house of their host, and everywhere else was impressively kind and generous. They had not been in the house many minutes before two of the venerable bishops of the church called upon them, and in the course of the evening several ministerial friends of the family united in giving them a cordial greeting. When they were presented by Bishop Bowman to the Conference—a very imposing assembly, occupying an enormous building—every member of the Conference stood up to receive them out of respect to the Methodist at home which they truly love; and they felt at once that they were among friends. Very early in their visit they called upon the venerable Bishop Simpson, who received them like a saint of God, giving them his fatherly blessing, and expressing great regret that he had little opportunity of showing to them the gladness which he entertained towards the Methodists of England. There was the same bright, eagle eye, the same quick, vivid intelligence, the same deep and beautiful pathos of piety; but the form was wasted, the voice was thin, the hand that grasped their hands was almost transparent; and it seemed to them that in talking to him they were not far from the gate of heaven. And so it proved. One incident he reminded of by the presentation of the Inkstand. Early in the Conference one of the bishops was entrusted with a Bible, which he thought was Mr. Wesley's study Bible, which was presented to the General Conference of the Methodist Episcopal Church by Mr. S. D. Waddy, who thought that, as the English Conference had Mr. Wesley's pocket Bible, it was only fair that the daughter church should have his study Bible—a possession which the American Methodists most highly prized.

In Philadelphia on Sunday they (the deputation) occupied the chief of the pulpits and preached to very large and enthusiastic congregations, and over and over again they heard a sound which reminded them of Staffordshire and of Yorkshire, and other warm centres of Methodist life; and they were glad when in the vestries of the various churches in which they officiated one and another came up and said, "I am from Hull," "I am from Halifax," "I am from Cornwall," etc., and they seemed to be perfectly at home. When they had been several days in attendance at the Conference, they had what was called their public reception. The whole Conference received and treated them with the utmost respect. He was afraid that he spoke for a very long time in endeavoring to give the Methodist people in America an account of the Methodist of England, and his colleague, perhaps with more success, spoke also a very long time. The people, however, received them most kindly, most patiently—in fact, the next morning, on opening one of the newspapers, he discovered a statement to this effect: "The address of the Rev. R. N. Young was somewhat tedious, but the patience of the people was sublime!" And so it was. We should say that on the night of their reception Bishop Simpson, ill as he was, insisted upon entertaining them at his house. They went, and he (Mr. Young) should always regard the hour they spent under his roof as among the most sacred and memorable privileges of his life. His beautiful and saintly character—the more beautiful perhaps at home than abroad—the fragrance of his conversation, the majesty and serenity of his faith, his patience under what was severe suffering, though he bore no witness to any suffering at all to the eye of the bystander—all this he should never forget, but would treasure up among the brightest memories of life. With delight he thought of the fact that next morning, when they said farewell to the Conference, he grasped the hand of the venerable Bishop, who had come out to say "good-bye." He was told that among the Bishop's last utterances he fell into that sleep out of which he never awakened references to the pleasure with which he had met the English deputation, and the regret he felt in not being able to offer them more hospitality and to show them more respect.

He (the secretary of the Conference) believed that it was expected of the deputation that they should not only visit Philadelphia during the Conference, but other principal societies in the States, in order to gain such views of Methodism as might be of service to them, not only as reminding them of the great success of Methodism in America, but as suggesting to them, perhaps, certain lines of action that it might be well for them to emulate. They went, of course, to Washington, and saw the beautiful Metropolitan Church there which cost nearly £100,000 sterling. It was really worth a visit. They went, accompanied by the chaplain, to the United States Senate—the said chaplain being a Methodist preacher. They went to Baltimore, memorable for its historic relation to Methodism in her earlier stages in America. They preached in the churches of Baltimore, and were deeply impressed with the magnificent Mount Vernon Church, which was almost the most beautiful specimen of architecture and of church furniture in the United States. The congregations were immense, deeply attentive, enthusiastic in their singing and in the deep interest they took in the service. They went up to the cemetery where lay the bones of Bishop Asbury and several other bishops, all lying peacefully in a spot called the "Preachers' Lot." They visited another cemetery in which they saw with much sorrow the grave of Thomas Guard, whose name was pregnant all over the States, and whose memory was held in such respect that the people of Baltimore had taken the family entirely under their charge, and were prepared to bring them up—to set them up in life and never lose sight of them as long as they were in this world. It was their lot to light upon a meeting of the General Conference of the African Episcopal Church in Baltimore. But he was utterly unable to describe the extraordinary scene they witnessed there; the excitement, the noise, the effervescence, the extraordinary oratory, the storm of applause which not even the presiding bishop could control—these were things that he would never forget. In the midst of a heated debate they quietly left the place, and went to Chicago, where they found a genial, hearty, and noble-hearted Methodist, with some beautiful churches. They went to Evanston and visited the Garrett Biblical Institute and the Ladies' College—all under Methodist control.

They then crossed the borders to Toronto, where they were reminded everywhere of William Morley Punshon—especially in the beautiful and stately temple which he reared to the praise and glory of God, and which to-day was crowded with earnest worshippers. On board the vessel on their outward voyage an enthusiastic member of the church in Toronto somewhat startled them by saying that the finest music that could be heard under heaven was to be heard in the Metropolitan Church at Toronto; but when he heard the singing there of one hundred trained voices, whose services were offered gratuitously, he felt that his friend was true in his boasting. It was certainly the finest music that he had ever heard, and he was glad to find that that music was only representative of the spirit and tone of the Methodism of that very beautiful city. While at Toronto it was impossible not to think of his dear friend, Dr. Stephenson; and so they went to his home in Hamilton, and to the home which he had established there for the children who had been drafted from the orphanages in England. If they could have seen the beautiful neighborhood, the clean and pretty house, the kindly face of the Methodist preacher's wife, who is the matron, the fatherly aspect of her husband; if they could have seen the little regiment of boys plucked from crime, and dth, and disease, and misery, and wearing the bright, happy faces of health, purity, gratitude, and hope, they would have thanked God for the work. A more speaking appeal for Dr. Stephenson's home than was presented silently by the aspects of that little place near Hamilton, it was impossible to imagine. If any man had any doubt as to the wonderful work in which Dr. Stephenson had spent the very cream of his life, let him come to him (Mr. Young), and he thought he could give him an account of that place which alone would be quite sufficient to do away with all his prejudices, and to awaken his profoundest sympathy.

After referring to the work of God in Montreal, Quebec, and Boston, the speaker proceeded to give some statistics that might enlighten some members of the Conference as to the magnitude of the Methodist Episcopal Church in America. In connection with that church, according to the most recent figures (the figures of the last Conference not having as yet been published) there are 12,654 ministers, 12,387 local preachers, 1,799,593 church members; and if they took the totals of all the Methodist churches in the States, there were 25,839 ministers, 34,714 local preachers, 3,999,820 members, all calling themselves Methodists. The Methodist Episcopal Church, exclusive of the Church South, had 18,152 churches, and 6,224 parsonages; the value of their church property in church buildings and parsonages being equal to £14,943,474 sterling. They had 21,152 Sunday-schools, 226,702 teachers, 1,638,495 scholars, and the collections taken up from week to week amounted to an annual income of £3,393,602. They had 9 theological institutions, 43 colleges and universities, 67 classical seminaries, 25 female seminaries and colleges, and 26,483 students under immediate Methodist control. In addition to 3,204 ministers appointed to stations, there were 814 ministers in official positions not appointed to stations. Of these 446 were presiding elders; professors and members of educational institutions, 208; editors, 23. The Book Concern, which was started in 1789 with a borrowed capital of £30, now returned a capital of \$1,904,000, with \$102,000 annual profits. The daily issue of books was 4,018. The *Christian Advocate*, one paper among fifty under the direction and control of the Conference, had a weekly circulation of 55,600. These figures spoke for themselves. As compared with other Protestant Churches in America, the Methodist Episcopal Church stood at the head. In round numbers it was assumed that Methodism in the United States exerted an influence directly or indirectly over nearly 20,000,000 of people.

As to his impressions of American Methodism he would remind the Conference how impossible it was for either him or his colleague to form anything but a superficial estimate. It should not be forgotten that they saw Methodism at its best. But what more particularly impressed him in what he did see was the very striking social status of Methodism in America. No man had ever to apologize in America for being a follower of John Wesley. A Methodist was eligible for any distinction, ecclesiastical, municipal, or civil. Everywhere Methodism was honored and respected, socially as well as religiously, throughout the land. He was struck with the princely liberality of the Methodist people. Some of the givings of Methodists in America meant enormous self-denial. As to church-life no member was received except in public. Every man who desired to belong to the Methodist Episcopal Church must declare that desire to the minister; it must then be submitted to the leaders' meeting, and read out

from the pulpit, and the particular day was announced on which the member would be received. Membership, therefore, was something real there. It was not to be supposed that the class-meeting had been abandoned in America. It was true that technically the class-meeting was not regarded as essential to membership, but Christian fellowship was kept up everywhere. They found that a system of fellowship was maintained even where the class-meeting, technically speaking, did not exist. The "church parlor" was a grand institution. He had not time to describe it; but there was a home for the people in which the members could meet to converse with ministers and friends week after week. The Methodist Episcopal Church of America had very few pressing questions just now. There was some little agitation about the time limit; they wanted to make the system in that respect a little more elastic; but the proposal was not regarded with very much sympathy. There were certain brethren there who were strongly in favor of the ordination of women to the ministry, but the idea was not likely to prevail for some time to come. There was, perhaps, a little growing jealousy about the power of the bishops, and he was bound to say that the episcopate of America had suffered a fearful blow in the death of Bishop Simpson. He did not think any one of them could appreciate or form an idea of the towering example and influence of that great man, not only in the Church but in the State, in commerce, and everywhere. Black lines surrounded the story of his death in the public papers, and there was a great national mourning when Bishop Simpson was carried to the grave as though a Prince of the Israel of all the churches had fallen that day. So long as his memory lived so long would the Methodism of the United States live. His memory was a power, the force of which, he thought, could not be exaggerated.

Methodism was steadily making its way in the States day by day. Everywhere the old Gospel was followed with the old fruit. Everywhere strong men were doing battle with skepticism, and making it cover before them, and he thought that, great as had been the first century of Methodism in America, greater still, under God's blessing, would be the second century. He left with an unfeigned admiration of the Methodist preachers and the Methodist people, and with a heart uplifted in high hope that the Methodism of America would save that wonderful land, and be its seed and its safe-guard and its beauty for ages to come.

The President then called on the other member of the deputation, Rev. SYLVESTER WHITEHEAD, who said he was disposed to begin by asking, "What shall the man do that cometh after the king?" They had heard from Mr. Young a comprehensive sketch of their mission to America and of every place they had visited, and of most of the matters of interest which they had noticed and tried to remember. It would be ungrateful in himself, however, did he not attempt to emphasize the spontaneous kindness with which they were greeted in every place. Bishops and ministers and people united in offering them every consideration because they were the representatives of that Conference. They regarded that as a proof of the warmth of their attachment to the Methodism of the old land, and the strength of their determination to maintain the harmonious relations which still existed between the American Church and their own. Philadelphia, where the General Conference assembled, was full of historic associations. It echoed to the well-known eloquence of Whitefield. It was there that the sainted Boardman and Pilmor opened their commission. Asbury also began his mighty ministry there. It was in Philadelphia that, 101 years ago, the first American Conference was held, which was composed of ten members. The Book Concern of which Mr. Young had spoken, and which was, perhaps, the largest religious publishing house in the world, was started in Philadelphia, and it was there that the first American Methodist educational institution was projected—the precursor of all those colleges and universities which were to-day the glory of Methodism. And there stood St. George's Church, at which the first three Conferences were held. The Conference they attended commenced its sittings amid the inspiring memories of one hundred years. It was an inspiring and a thought-moving sight. There were 416 delegates, 260 ministers, and 156 laymen, and these ministers and laymen were the representatives of 99 Conferences and of 14 missions. The ministers and all the delegates are chosen at the Annual Conferences preceding the General Conference, one ministerial delegate for every 45 ministers, and 2 lay delegates for every annual Conference, except where there is but one ministerial delegate, in which case there is but one lay delegate. It was, indeed, a sight to look upon that Conference. There were the representatives of four different continents sitting side by side. They were the descendants of Shem, Ham, and Japhet. The pale-faced Anglo-Saxon, of course, was there; and there were men browned by the Indian and blackened by the African sun, and well able to discharge the onerous duties which then devolved upon them. He was especially struck with their physique. They were tall, well-built men. He felt in their presence considerably below the average, and he was told that at one of the Conferences were representatives averaging six feet in height. The Conference was remarkable in other ways, for governors of States and grocers sat side by side, as well as bankers and barbers. It was expected, moreover, that when they were once sent as delegates, they would fulfill their duties. And no permission was granted them to leave except by a special vote of the Conference; and permission in one instance was absolutely refused to a lawyer, who wished to plead in a certain cause, because they said he knew it

was coming on when he was elected. He was struck with the readiness with which every member of that Conference was able to understand all the matters bearing upon parliamentary procedure, and points of order were raised three or four times in the course of an hour. He observed that the speaking was by no means kept on the platform or in the vicinity of the platform. Men in all parts of the house and from all parts of the land rose and spoke their sentiments with the utmost freedom; indeed, he shook hands with men who had come to that Conference from all parts of the Continent as they (the deputation) had gone from England. There were representatives there from all parts of the world, and it was very observable that when there was any question of importance before the Conference there was no lack of speakers to deal with it. He was also struck with the ease with which the members of the Conference addressed themselves to the question before the Conference. That Conference was remarkable as being the Centennial Conference of the Methodist Episcopal Church, it being one hundred years since it was organized. At the time of its organization there were in the ministry only 83 men and in the membership only 14,988. There were to-day nearly 13,000 itinerant ministers, and 1,769,524 members, and this, too, after deducting those who had gone to form the Methodist Episcopal Church, South, and other Methodist bodies, together with the Church in Canada. It was impossible to try to make oneself acquainted with the Methodism of America without being impressed with its vastness. A hundred years ago their sanctuaries were very poor. They had heard from Mr. Young how numerous they were now, and also how they were furnished. At the last General Conference in Philadelphia, when the country was in the throes of a great war, a great extension scheme was launched for building churches throughout the land. When the boom of cannon and the tramp of armed men could almost be heard within the Conference these men launched into existence that great Church Extension scheme, and at that Conference William L. Thornton was present. He (Mr. Whitehead) was there at the twentieth anniversary to listen to the record of its success. In the twenty years that Board had built 4,500 houses of worship, seating over a million of people, and worth £1,400,000. A great meeting was held in the Music Hall, the largest hall in Philadelphia, which was crowded in every part. It was impossible to say how many thousands were present. That meeting was presided over by Bishop Harris, and papers were circulated, on one side of which melodies and music were printed, and on the other side a map of the United States, with the number of churches built, and the places where they were built marked. The singing on that occasion was led by a choir of 100 voices, and among the melodies was, the refrain of which was, "We're building two a-day." Perhaps they would like a verse of it:—

"The faithless, a motley band,
In council met and said,
The churches die all through the land,
The last will soon be dead.
When suddenly a message came,
It filled them with dismay,
All hail the power of Jesus' name!
We're building two a-day."

He could not attempt to sing the hymn, and he hoped they would be satisfied if he gave them the last verse:—
"When in council met
Next year in boasting vain,
To chronicle the Lord's defeat
And count His churches slain,
Oh, then may we with joy proclaim
That we hail the power of Jesus' name!
All hail the power of Jesus' name!
We're building two a-day."

He would say nothing about the classical elevation of the poetry, but he could vouch for the excitement with which it rolled over that vast assembly, and that audience did not separate till it had said \$50,000, or £10,000, on the altar for the purpose of church extension. That was but one of the benevolent enterprises of American Methodism. They had also a Freedmen's Aid Society and tract societies, but over and above all was their great Missionary Society, which had sent its missionaries to all parts of the world. He had the pleasure of meeting in America some whom he had met laboring in China. Perhaps he ought to say that so far as he could gather, the Methodists of America still adhere to John Wesley's system of doctrine as laid down in the Fifty-three Sermons. There were in America a few popular preachers who thought it their duty to promulgate a new theology—men who taught that the account of the fall, if taken literally, was horrible; that sin was a mere struggle of the lower nature in man with the higher; that conversion was merely a matter of volition—the forming of a strong resolution and the firm endeavor to lead a better life; and that for men who failed to make that resolution, who lived through life and passed away in death in defiance of all laws, human and divine, to be abandoned finally to the consequences of their own deeds, was inconceivable; but that for the worst of men there might be the glimmer of an eternal hope. Sentiments like these were sounded out from the pulpits and thundered from the platforms; they permeated the literature, and he was afraid, were loosening the restraints of private principle and public morals. He was bound to say, however, that the Methodists were still staunch in their belief and firm in their avowal of the faith once delivered to the saints. With regard to the general usages of Methodism it was important to remember that, while circumstances and national characteristics might have compelled certain little changes, yet in the main they were still true to the old world. One great authority in America told him that the class-meeting remained a test of membership, and he found that, so far as the letter of the law went, the bishop was right. Not only, however, was the class-meeting a test of membership, but the prayer-meeting also and the Lord's Supper; and any member of the

Methodist Episcopal Church who habitually neglected them was liable to be tried and expelled. It sometimes happened that the neglect occurred without the expulsion, but that was the fault of the administration of the law. One remarkable feature of the Conference was that the lay delegates were more numerous, in adhering to the old ways, than the ministers. He formed also a very high opinion of the rank and file of the Methodist ministers in America. There were certain differences between their modes and their own. It was so with respect to preaching. They were topical, whereas in England he thought Methodist preachers were expositors, and he thought that they might mutually profit by studying the example of each. He thought that they in England would be none the worse for what the Americans call "vim." It would be no detriment to their English pulpit power, and he ventured to suggest in America that their preaching would gain in solemnity and power if it were more fully an exposition of the inspired Word of God. He could not pause without a reference to Bishop Simpson. It was a joy to see his face, and to see the attention that he gave to everything that was said with respect to Methodism, and to hear him refer to his visit to the Methodist Conference in that very chapel at Burslem. He was the greatest preacher he had ever known. One bishop told him how he witnessed 10,000 people jump to their feet, and shout glory and alleluia under the spell of his oratory. One of the last sentences that fell from his lips was, "I am a sinner saved by grace." When asked if he would return again after his departure he said, "I know not the order of Providence, but I know that affection does not cease with death; when thou passest through the waters I will be with thee," etc., and then, looking up again, he said, "Father, Thou knowest," and breaking out into the words of one of our old hymns, he exclaimed,—

"O, would he more of heaven bestow,
And let the vessel break,
And let our ransomed spirits go
To grasp the God we seek;
In rapturous awe on Him to gaze,
Who bought the sinner for me;
And shout, and wonder at His grace,
Through all eternity!"

These were among the last words of Bishop Simpson. The church in his death had sustained, no doubt, a great loss; but the loss of one or two great men could not endanger the future prosperity of that great church. There were other bishops still left to carry on the great work. It was impossible to gauge the future of that church; but they could not think of it without giving praise to God. Let that great church be true to the deposit; let it still be guided by the principle of spreading scriptural holiness throughout the world, and at the end of another hundred years the globe would be the only limit to that church's enterprises, and it would stand forth as one of the most wonderful examples of success the world had ever seen.

MODEL-HOME SCHOOLS.

BY REV. E. O. THAYER.

The "model-home cottage" idea, which was first put in operation at Clark University, and is now being introduced into all our schools in the South, chiefly through the agency of the Woman's Home Missionary Society, was not an actual necessity of the work. The natural result of slavery was the almost entire destruction of all proper views of Christian home life. Those who were fortunate enough to be initiated at all into the beauties of that life, found their altar and priestess at the bedside of their master. The effects of this terrible system are seen to-day in the cabins of the great masses of the colored people. Occasionally you will find a rude hut with a snowy bed, a well-swept floor, and a tidy fireplace; or again a neat cottage with all the comforts and many of the luxuries and ornaments of a beautiful home; but more frequently you open a rickety plank door upon a room where only light comes through chinks in the logs, with a bed in one corner spread with ragged coverings, some of which cover the dirty children as they throw themselves on the dusty floor for a night's sleep. The corn-bread bakes in an iron oven at the fire-place, while a blackened coffee-pot keeps savoring company with the skillet where sizzles the ever-present bacon. This is home to the father who comes home from his work, eats his frugal meal, and sits down by the fire to draw comfort from his pipe or tobacco-plug; to the mother hardly less untidy, and joined to the same idols in the form of pipe or snuff-stick; to a large family of children growing up to do exactly as pa and ma do.

From such homes we seldom get students; poverty and ignorance are too dense to allow such ambitions a place. From homes a few degrees better we get a great many. Such people are rising and want their children to have more privileges than they enjoyed. The sum of the whole matter is, that in any of the homes short of the very best the influences are not such as lead to the noblest lives. We find this principle illustrated in the majority of our day students. They are the most difficult to manage, the most discouraging in every respect. The five hours of school influence are counterbalanced by the nine or ten of home and street-corruption. In order to do the greatest good, we must have students under our continual watch-care, and endeavor to teach them more outside of the school-room and text-books than inside.

There are two ways in which this work can be accomplished to a greater degree and more satisfactorily than by our present system; that is by orphan schools and by "homes" for the girls in connection with our colleges. We should spend a smaller proportion of our funds for higher education, and a greater for elementary training that will fit the students for the positions they

proved remarkably successful at the Summer Institute, and after some instruction, offers special facilities for learning the language by one's self. We notice that our accomplished contributors, Prof. Wells, of Union College, commends the system very warmly.

James R. Osgood & Co. issue, in uniform style with the edition of Shakespeare by the same author, and of Walter Scott's "Lady of the Lake," THE PRINCESS: A MEXLEY, by Lord Alfred Tennyson, edited by Wm. L. Gifford, William J. Rolfe, A. M., with illustrations. This beautiful edition of Tennyson's most charming poem is prepared with the same fullness and excellence of annotation as the previous volumes, and is admirably adapted to the use of the higher schools in the study of English literature.

Fords, Howard & Hiltner issue THE DEMOCRATIC PARTY: ITS POLITICAL HISTORY AND INFLUENCE, by Prof. J. H. Patton. 16mo, \$1. This is a powerful campaign document, although not, perhaps, intended as such. It recites the political acts and efforts of the party bearing the Democratic name from the time of Thomas Jefferson down to the present hour. This necessarily calls up for consideration every important act of governmental or national policy, and the attitude held towards them all by the Democratic party is fairly and clearly presented. It is a remarkable record which every intelligent citizen may read for himself with profit, especially at this hour.

THE DEVELOPMENT THEORY: A BRIEF STATEMENT FOR GENERAL READERS, by Joseph Y. Bergen, Jr., and Fanny D. Bergen. This is quite a successful attempt by loving disciples of the development theory to give a clear and condensed summary of the rich studies of Darwin in natural science, showing the origin of varieties and species, and the results of the investigations of others in regard to primitive man. The whole is presented in this handy little manual. If one hesitates to accept the final generalization, he will be glad to find the premises and the progressive steps in the argument thus presented for his own consideration.

THE FALLACIES IN PROGRESS AND POVERTY, in Henry Dunning Macleod's "Economics," and in "Social Problems," with the Ethics of Protection and Free Trade, and the Industrial Problem considered *a priori*. By William Hanson. Extra cloth, \$1.00. Fowler & Wells Co., publishers, 753 Broadway, New York. This is a bold attack by a clear-headed observer and candid writer on leading points and arguments made by Mr. Henry George, in his well-known "Progress and Poverty," and "Social Problems." Mr. Hanson is as radical as the Ethics of Protection and Free Trade, and as far as his views in the Ethics of Protection and Free Trade are concerned, he is in full sympathy for the purposes of Mr. George, but his sharp logic brings into clear light the errors that mar the reasoning of the books above named, and shows how inconsistent and impracticable are the methods of reform advised therein. "The Ethics of Protection and Free Trade" constitutes one essay, in which the principles of the two great parties that stand arrayed against each other on the tariff question are reviewed in the light of political responsibility, and what constitutes true national progress. The final essay, "The Industrial Problem," considers *a priori*, looks into the essential merits of the subject, that has to some extent been considered in the preceding essays; but this time the argument is purely deductive, and impartially points out wrong-doing and mistakes on both sides—on the part of the capitalist, and on the part of the worker—and fearlessly admonishes both with regard to their duty. The work is written for the people, from the point of view of the practical man and Christian philosopher who is consciously radical, but seeks to make his every proposition for social reform based upon justice, and responsive to the simple demands of humanity.

THE MAGAZINES.

The summer reader will find in the August *Harper's* just the sort of book for a summer's day. It opens with a superb illustration of the "Sunset in the North," and the rest of the magazine is a series of "Artist Studies in Holland" under the direction of Geo. H. Boughton, through the medium of the dikes, and in Zealand. Mrs. Harrison next entertains us with "Recent Architecture in America," which is very nicely illustrated. "The Gateway of Boston," by Wm. H. Rideing, will reveal, especially in the illustrations, some views to the oldest of the old-world travelers who are acquainted, and shows how the most familiar spots may become new to us when seen through others' eyes. The full-page illustration "Sunset in the North," by Edwin Pines, is a most charming forest picture beautifully brought out by the engraver. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin.

POSSIBILITIES OF GRACE, by Rev. Asbury Lowrey, D. D. New York, published by Phillips & Hunt. 12mo, 472 pages, \$1.50. For sale at the Depository. We heartily welcome this new volume upon the very heart of the Gospel. There cannot be too much of this literature circulated in the church. It is neither extravagant nor recumbent, but a clear, scholarly, thoughtful and attractive discussion of the full breadth of the divine provisions for the forgiveness of sin, the regeneration of our nature and its complete submission to God and harmony with His character and will. Dr. Lowrey commences his treatise with the history and analysis of the doctrine of holiness, and then gives the testimony of the Bible and the fathers as to its nature and experience. He then describes its antecedents, its qualities, the manner of its attainment, and its characteristics. The Doctor closes with a modest reference to his own personal experience, and its influence upon his life. Such a volume is a most refreshing and inspiring paper on "Recent Architecture in America," which is very nicely illustrated. "The Gateway of Boston," by Wm. H. Rideing, will reveal, especially in the illustrations, some views to the oldest of the old-world travelers who are acquainted, and shows how the most familiar spots may become new to us when seen through others' eyes. The full-page illustration "Sunset in the North," by Edwin Pines, is a most charming forest picture beautifully brought out by the engraver. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin.

From the same House we have a very well-written story illustrating noble character in humble life, entitled, ONE LITTLE REBEL, by Julia B. Smith. 16mo, \$1.00.

Ginn, Heath & Co. issue A PRACTICAL METHOD FOR LEARNING SPANISH, by Gen. Alejandro Ybarra, Professor of Spanish in the University of Madrid. 12mo. This system embraces a three-fold plan—the learning by heart of important words and phrases, the translation without a dictionary, and practical conversation in Spanish. The plan has

proved remarkably successful at the Summer Institute, and after some instruction, offers special facilities for learning the language by one's self. We notice that our accomplished contributors, Prof. Wells, of Union College, commends the system very warmly.

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THE FALLACIES IN PROGRESS AND POVERTY, in Henry Dunning Macleod's "Economics," and in "Social Problems," with the Ethics of Protection and Free Trade, and the Industrial Problem considered *a priori*. By William Hanson. Extra cloth, \$1.00. Fowler & Wells Co., publishers, 753 Broadway, New York. This is a bold attack by a clear-headed observer and candid writer on leading points and arguments made by Mr. Henry George, in his well-known "Progress and Poverty," and "Social Problems." Mr. Hanson is as radical as the Ethics of Protection and Free Trade, and as far as his views in the Ethics of Protection and Free Trade are concerned, he is in full sympathy for the purposes of Mr. George, but his sharp logic brings into clear light the errors that mar the reasoning of the books above named, and shows how inconsistent and impracticable are the methods of reform advised therein. "The Ethics of Protection and Free Trade" constitutes one essay, in which the principles of the two great parties that stand arrayed against each other on the tariff question are reviewed in the light of political responsibility, and what constitutes true national progress. The final essay, "The Industrial Problem," considers *a priori*, looks into the essential merits of the subject, that has to some extent been considered in the preceding essays; but this time the argument is purely deductive, and impartially points out wrong-doing and mistakes on both sides—on the part of the capitalist, and on the part of the worker—and fearlessly admonishes both with regard to their duty. The work is written for the people, from the point of view of the practical man and Christian philosopher who is consciously radical, but seeks to make his every proposition for social reform based upon justice, and responsive to the simple demands of humanity.

THE MAGAZINES.

The summer reader will find in the August *Harper's* just the sort of book for a summer's day. It opens with a superb illustration of the "Sunset in the North," and the rest of the magazine is a series of "Artist Studies in Holland" under the direction of Geo. H. Boughton, through the medium of the dikes, and in Zealand. Mrs. Harrison next entertains us with "Recent Architecture in America," which is very nicely illustrated. "The Gateway of Boston," by Wm. H. Rideing, will reveal, especially in the illustrations, some views to the oldest of the old-world travelers who are acquainted, and shows how the most familiar spots may become new to us when seen through others' eyes. The full-page illustration "Sunset in the North," by Edwin Pines, is a most charming forest picture beautifully brought out by the engraver. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin.

POSSIBILITIES OF GRACE, by Rev. Asbury Lowrey, D. D. New York, published by Phillips & Hunt. 12mo, 472 pages, \$1.50. For sale at the Depository. We heartily welcome this new volume upon the very heart of the Gospel. There cannot be too much of this literature circulated in the church. It is neither extravagant nor recumbent, but a clear, scholarly, thoughtful and attractive discussion of the full breadth of the divine provisions for the forgiveness of sin, the regeneration of our nature and its complete submission to God and harmony with His character and will. Dr. Lowrey commences his treatise with the history and analysis of the doctrine of holiness, and then gives the testimony of the Bible and the fathers as to its nature and experience. He then describes its antecedents, its qualities, the manner of its attainment, and its characteristics. The Doctor closes with a modest reference to his own personal experience, and its influence upon his life. Such a volume is a most refreshing and inspiring paper on "Recent Architecture in America," which is very nicely illustrated. "The Gateway of Boston," by Wm. H. Rideing, will reveal, especially in the illustrations, some views to the oldest of the old-world travelers who are acquainted, and shows how the most familiar spots may become new to us when seen through others' eyes. The full-page illustration "Sunset in the North," by Edwin Pines, is a most charming forest picture beautifully brought out by the engraver. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin. The wide West receives full attention in "Antelope Hunting in Montana," and in Ernest Ingersoll's exhaustive account of "Salt Lake City," with its beautiful illustrations. A Haworth account of the nonce, to tell what he knows about "the building of the muscle," and naively confesses how too much attention to building his own while at Harvard cost him his sheepskin.

From the same House we have a very well-written story illustrating noble character in humble life, entitled, ONE LITTLE REBEL, by Julia B. Smith. 16mo, \$1.00.

Ginn, Heath & Co. issue A PRACTICAL METHOD FOR LEARNING SPANISH, by Gen. Alejandro Ybarra, Professor of Spanish in the University of Madrid. 12mo. This system embraces a three-fold plan—the learning by heart of important words and phrases, the translation without a dictionary, and practical conversation in Spanish. The plan has

proved remarkably successful at the Summer Institute, and after some instruction, offers special facilities for learning the language by one's self. We notice that our accomplished contributors, Prof. Wells, of Union College, commends the system very warmly.

James R. Osgood & Co. issue, in uniform style with the edition of Shakespeare by the same author, and of Walter Scott's "Lady of the Lake," THE PRINCESS: A MEXLEY, by Lord Alfred Tennyson, edited by Wm. L. Gifford, William J. Rolfe, A. M., with illustrations. This beautiful edition of Tennyson's most charming poem is prepared with the same fullness and excellence of annotation as the previous volumes, and is admirably adapted to the use of the higher schools in the study of English literature.

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The Sunday School.

THIRD QUARTER. LESSON IX.

Sunday, August 31.

Psalm 19: 1-14.

BY REV. W. O. HOLWAY, U. S. N.

GOD'S WORKS AND WORD.

I. Preliminary.

1. GOLDEN TEXT: "Thou hast magnified thy word above all thy name" (Psa. 138: 2).

2. DATE: Uncertain; Spurgeon says, "between B. C. 1035 and 1035."

3. AUTHOR: David. The inscription reads, "To the Chief Musician, a Psalm of David." It was intended, therefore, for public use in the sanctuary.

This Psalm consists of two parts. In the first part (verses 1 to 6) the "Mighty" is the appropriate name of God; in the second, the proper name "Jehovah" occurs seven times. Both the name and the sevenfold repetition are significant. This Psalm is well chosen to accompany the 19th, which illustrates the perfection of the way of God with man. It corresponds with the 8th, which celebrates the name of God as unfolded in the creation and history of man. The one is a day, the other a night, scene (Murphy).—The object of this Psalm is not to contrast the moral and material revelations, but rather to identify their Author and their Subject. The doctrinal sum of the whole composition is, that the same God who reared the frame of nature, is the giver of a law, and that this law is in all respects worthy of its Author (Alexander).

II. Introductory.

David's upturned ear seemed to catch "the music of the spheres" as they chimed their Maker's praise. He heard the testimony of sky and blazing sun and rolling orb to the glory and "handy-work" of God. Each day had its silent but "wondrous tale," and each night continued the radiant manifestation. There was no pause, no intermission. "Through all the earth" to its utmost limit went forth this ceaseless tribute to the Divine perfections. Most conspicuous of all, scattering his beams of light "from the end of the heaven" in "his circuit unto the ends of it," flooding the earth with life-giving rays so that "nothing was hid from the heat thereof," the rejoicing sun, fresh and vigorous as a bridegroom from his couch, ran his unwearied and appointed course. But to David's mind God's glory did not culminate in the wonders of creation. His harp rose to a loftier strain as he turned from the works to contemplate the Word of Jehovah—that "perfect law" which restores the soul; that faithful "testimony" which instructs the untutored mind in the ways of salvation; those infallible "statutes" which gladden the heart; that radiant "commandment" which illuminates our moral vision; that inspirer of holy fear, which will survive decay and endure forever; those "judgments" of Jehovah, the syllables of His righteous will, which are manifestly just and collectively perfect. Earth can furnish no standard of comparison with these "judgments." No gold, however fine, is to be preferred to them in value; no honey, even though dripping fresh from the comb, can rival them in sweetness. The writer has tried them and proved them, and found them profitable in warning him from error and keeping him from sin.

At this point the ascription passes into prayer. A perception of those "errors"—those sins of ignorance or inadvertence which none can understand—extorted from David the petition that he might be acquitted from "secret faults." This was followed by the prayer that he might be also restrained from those proud, rebellious sins, which, once yielded to, easily acquire dominion over the soul, and lead to much transgression. The Psalm concludes with the desire that Jehovah, his Rock and Deliverer, would accept the words and meditations of His servant, as a praiseful offering.

III. Expository.

1. God in His Works (vs. 1-6).

1. The heavens—the sky, with its countless stars, are telling, or celebrating, the truth, or partakes rather, in the original, indelible continued action. The wondrous tale never ceases. The glory of God—"the outward display of inward excellence" (Murphy); "the sum of His revealed perfections" (Alexander); "not merely glory, but 'the glory of God'; for the heavens deliver to us such unnumbered arguments for a conscious, intelligent, planning, controlling and presiding Creator, that no unprejudiced person can remain unconvinced by them" (Spurgeon).

The word for God means the "Mighty." It is only used in this first part, and is the appropriate title of the Creator of the universe; whereas in the second part the sevenfold repetition of the name "Jehovah" fully emphasizes the attributes of the covenant-making and covenant-keeping God. Firmament—expanse, referring also to the sky. His handy-work—the work of His hands; as in Gen. 1: "And God created the firmament, and called it firmament." It is simply "handy"; to praise is intended by the term, such as we commonly associate with the word "handy." Elsewhere the heavens are spoken of as "the work of Thy fingers."

"Hands are attributed to the great Creator Spirit to set forth His care and workmanlike action, and to express the poor comprehension of mortals. In the passage above us God, as it were, His handbag to show that the King is at home, and hangs out His scepter, that all may see how He despises their denunciations of Him (Spurgeon).—The heavens, as Bacon observes, declare the glory but not the will of God; that is, how only by His law, revealed to man as the perfect expression of His will, for His conversion, instruction, and guidance (Cook).

2. Day to day uttereth speech.—Each new day recovers from yesterday its outflow of praise, and pours forth a fresh tribute which wells over into to-morrow. This testimony is copious, constant and endless. Speech—inarticulate to sense, audible to reason. Night unto night.—Day and night are thus "like two parts of a choir, chanting forth alternately the praises of God" (Horne). Showeth knowledge—of God's glory to those who observe it.

3. No speech nor language where . . . not heard.—The preferable rendering is: "There is no speech, no words; their voice is not heard." This is the strict rendering of the Hebrew; it accords with and completes the sense of the preceding verse, and is sustained by such commentators as Murphy, Cowles, Alexander, Hibbard, Hengstenberg, and others. The meaning is, that

even without speech or articulate signs the heavens declare God's glory. Canon Cook, however, prefers the translation as it stands, which, he claims, has the support of the ancient versions and critics, and which teaches that nature's language is universal; that despite the diversities of race and speech, God's glory may be read in the sky by all.

Says Dr. A. Roberts, as quoted by Peloubet: "The idea, in short, is just that so beautifully expressed by Addison, when he says respecting the orbs of heaven:—

"In Reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine."

4. Their line—their measuring line; "their province, or domain, is co-extensive with the earth" (Alexander). Cook renders the word "decree." In the Septuagint a word meaning "sound" is used, and Paul quotes it (Rom. 10: 18) to illustrate the universal spread of the Gospel. Their words—a testimony to God's glory. Ends of the world—the utmost limit of the globe. In them—a tabernacle.—In the midst of the heavens the "tent" of the sun is pitched, like the tent of the church in the midst of the camp.

In the midst of the heavens the sun encamps, and marches like a mighty monarch on his glorious way. He has no fixed abode, as a traveler pitches and removes his tent, a tent which will soon be taken down and rolled together as a scroll. As the royal pavilion stood in the center of the host, so the sun in his place appears like a king in the midst of attendant stars (Spurgeon).

5. As a bridegroom . . . chamber.—The freshness, bloom, and cheerfulness of a bridegroom coming forth from his nuptial couch are used to symbolize the sun in the beauty and strength of his rising. Rejoiceth . . . strong man . . . race—a fine emblem of the firm, bright, glad, unwearied course of the king of day through the skies.

As a champion girt for running cheerfully addresses himself to the race, so does the sun speed onward with matchless regularity and unwearied swiftness in his appointed orbit. It is but mere play to him; there are no signs of effort, flagging, or exhaustion. No other creature yields such joy to the earth as his bridegroom, the sun (Spurgeon).

6. From the end of the heaven—from his starting-point in the east. Circuit—his (apparently) circular path in the sky. Unto the ends of it—the extent of completeness; the journey finished in the extreme west. David, of course, is not writing as an astronomer. Nothing hid from the heat.—Modern science has some magnificent chapters in illustration of the truth of this statement—chapters of which King David never dreamed. All light work and all the heavy work of this world are performed, as Lockyer shows in his Astronomy, by the sun. On its light and heat all animal and vegetable life depends; while, also, it is the cause of the various chemical changes going on in the world about us.

Says a recent writer: "The sun pours its heat into our atmosphere, and through the regions of space all around us have a temperature of 200 degrees below zero, the solar warmth, treasured up in the air, gives us the privilege of dwelling, as it were, in a conservatory in the midst of perpetual winter. The sun kisses the cold earth, and it smiles back with verdure, blushes with flowers, and matures the fruit and grain. By means of the sun, the winds are set in motion, and the white-sailed ships of commerce go forth and return."

2. God in His Word (vs. 7-11).

7. The law of the Lord.—If nature reveals God's glory, much more does His perfect "law." That law, to David, was the Pentateuch, containing the three codes—moral, civil, ceremonial—with the accompanying history and prophecy. Notice that the name of God is here, and in the following verses, Jehovah. Perfect—complete, lacking nothing. The "ten words," as summarized in loving God with all the heart and our neighbor as ourself, is the perfect rule of conduct and life. Converting the soul—better, "restoring the soul"; recommending itself to the reason; defining obligation; exhibiting its ceremonial appointments; the symbols of atonement for sin; and therefore inspiring the soul with hope. The testimony—another word for "law," in the sense that the Law testifies to the character and perfections of its Author. Sure—reliable, infallible. Making wise—instructing. Simple—the unphilosophical, the credulous.

The fundamental maxims of ethical truth, the history of the fall of man, and the purpose of mercy through a mediator, are well fitted to fortify the unsophisticated mind against the insinuations of folly or vice (Murphy).

8. Statutes—precepts. Right—equitable, just. Rejoicing the heart.—No one can contemplate God's law thoughtfully without being thrilled with a certain pleasure at the purity and fitness of its requirements; no one can obey it without being glorified in his heart. Commandment . . . pure . . . enlightening.—The word rendered "pure" has elsewhere the meaning of "lustrous" or "shining," and in this sense it is used in the Septuagint. The inner eye is illuminated by gazing at this radiant Law. This enlightenment dispels error and prejudice and clarifies the judgment.

Look at the sun and it puts out your eyes; look at the stars and it blinds you; and it is the same with the revealed will of God. It is as if the sun, the purity of snow, snow-blindness to the Alpine traveler, but the purity of God's truth has the contrary effect, and cures the natural blindness of the soul (Spurgeon).

9. Fear of the Lord—that godly fear, or reverence, which the Law requires and inspires, here is used as a synonym for the Law itself. Clean—pure, incorrupt, tending to holiness. Enduring forever.—Its very purity makes it perpetual in its obligations and continuance. Judgment.—His righteous decisions, or decrees, as embodied in, or illustrated by, His Holy Law. True and righteous altogether—literally, "are truth and righteousness only"; that is, are very truth, truth itself, and hence are wholly, and nothing else than, righteous.

Purity is a sign of life; impurity always marks decay. The Law is clean, therefore it is living and changing. The revealed will of God is never changed; even Jesus came not to destroy but to fulfill, and even the ceremonial law was only changed as to its shadows; the substance intended by it is eternal. When the governments of nations are shaken with revolution, and ancient constitutions are being repealed, it is comforting to know that the throne of God is unshaken and His law unaltered (Spurgeon).

10. More to be desired . . . than gold.—In preciousness, in real worth, God's Word transcends the rarest and costliest treasure on earth. Refined gold cannot be compared in value with the unalloyed gold of God's truth. Sweeter than honey . . . honey-comb—the pure drip or trickle of the comb, the choicest kind, containing no admixture.

The combination here used is found also in Psa. 119: 27. See also Prov. 8: 19. To make the resemblance of the clauses perfect, the usual word for "honey" is followed by a beautiful periphrasis, denoting that which is most highly valued. The idea is expressed by both comparisons are those of value and deliciousness (Alexander).

11. By them is thy servant warned.—David here acknowledges his personal obligation to these sentences of the Divine will contained in the Law for his own amendment. In keeping . . . great reward.—He had found godliness highly profitable. His wages were "great"—a conscience at peace, elevation and enlightenment of soul, and conformity with God's will.

The word here rendered "reward," signified "the heel," and, by a metaphor, the "end" of a work, and the "reward" of it, which is not till the end (Trapp).

3. God Appealed To (vs. 12-14).

12. Who can understand his errors?—a hopeless question. There rose before David's mind, apparently, those sins of ignorance and infirmity, not willful and deliberate, but unconscious, which he felt powerless to restrain, and whose beginnings he could scarcely detect or trace. Cleanse thou me from secret faults.—The verb is a legal one, and should be rendered "clear me;" it refers not so much to renovation as to judicial acquittal. David asks to be acquitted for those sins which in his endeavor to be holy in life, sprang up within him inadvertently.

"His errors" are the sins of inadvertence into which he may be betrayed, and for which a special class of sacrifices—the sin-offering and the trespass-offering—is provided in the Law (Lev. 4: 5). No man felt these sins of inadvertence more than David (Murphy).

13. Presumptuous sins—"literally, 'prodigious' (Hibbard); self-confident sins (Barnes); defiant acts in contrast with errors or inadvertencies (Murphy); deliberate sins (Alexander). Not have dominion.—Such sins easily become rulers and tyrants. Innocent from the great transgression—more exactly, "clear" or "guiltless from much transgression." The definite article should be omitted. No specific act is referred to. The words simply mean "the manifold transgression which displays itself in the history of the soul" (Murphy).

Secret sin is a stepping-stone to presumptuous sin, and that is the vestibule of "the sin which is unto death." He who is not willful in his sin will be in a fair way to be innocent so far as presumptuous sin can be; but he who tempts the devil to tempt him in a path which will lead him from bad to worse, and from the worse to the worst (Spurgeon).

14. Words . . . meditation—the stream and the fountain; the utterance and the thought. The verse may be dedicatory of this Psalm. For plainly, unless David had deeply meditated on this holy Law, he could not have perceived its true character and poured forth this sublime utterance as to its value. Strength—my Rock. Redeemer—my nearest kin to effect my deliverance and recover all my rights."

The expression (redeemer) occurs first in Genesis 14: 14, a phrase which redeemed me from all evil." When applied to God it is always in the sense of a deliverer, who maintains the cause of His own people, and ransoms, or, more generally, saves them (Cook).—What higher standard for holiness does the New Testament set for us than is contained in these last two verses? (Hibbard).

IV. Inferential.

1. Nature, though voiceless, is vocal with its Maker's praise.

2. The revelations of modern astronomy give a fresh and larger meaning to the lofty utterances of this Psalm. "End is there none to the universe of God; and no, also, there is no beginning!"

3. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1: 20).

4. The Builder of the universe is also the Author of a holy law. He who made the stars, wrote the promises. They are equally the works of His fingers.

5. In His Word Jehovah exhibits higher perfections and comes closer to man than in His Works.

6. The sun is the light of the world of nature; so "the entrance of Thy word giveth light" in the spiritual domain.

7. The Word as well as the works of God should inspire us with a profounder and more grateful praise than was possible to David, since so much more hath been revealed to us than to him.

8. "The law of Thy mouth is better unto me than thousands of gold and silver" (Psa. 119: 72).

V. Illustrative.

1. GOD IN NATURE.

A human mechanist may leave the machine he has constructed to work without his personal superintendence; because, when he leaves it, God's law takes it up; and by their aid the materials of which the machine is made retain their solidity; the steel continues elastic, the vapor keeps its expansive power. But when God has constructed His machine of the universe, He cannot so leave it, or even the minutest part of it, to itself; for, if He retire, there is no second God to take care of this machine. Not from a single atom of matter can He who made it withdraw for one moment His superintendence and support. Each successive moment, the world over, the act of creation must be repeated. The existence of the world witnesses to a perpetuity of creative influence. Active omnipotence must flood the universe, or its machinery stops, and its very existence terminates. The signs of an all-pervading supernatural energy meet us wherever we turn. Every leaf waves in it; every plant in all its organic processes lives in it; it rolls round the clouds, else they would not move; it fires the sun, else it would not shine; and there is no way that restlessly rises and sinks, nor a whisper of the wanton wind that "bloweth where it listeth," but bespeaks the immediate intervention of God (Caird).

2. GOD IN HIS LAW.

An infidel of acute mind sought an acquaintance with the truth of the Bible, and began with the Book of Genesis. When he had reached the Ten Commandments he said to a friend: "I will tell you what I want to think. I supposed that Moses was the leader of the good of banditti; that, having a strong mind, he acquired great influence over superstitious people; and that on Mount Sinai he played off some sort of fireworks to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural. I have been looking into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect. The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver, and Supreme Benefactor, we ought to treat Him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God, He ought surely to be worshipped. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbor are there classified by the moral law. They are divided into offenses against life, chastity, property and character; and I notice that the greatest offense in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offenses must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every imperious desire in regard to our neighbors. I have been thinking, where did Moses get that law? I have read history. The Egyptians and the adjacent nations were idolaters; so

were the Greeks and Romans; and the wisest of best Greeks or Romans never gave a code of morals like this. Where did Moses get that law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible" (Foster's Cyclopaedia).

VI. Interrogative.

1. What did the heavens declare to David? Define the terms "heavens," "firmament" and "glory."
2. By what names is God known in this Psalm?
3. What is the preferred rendering of verse 3, and what is its meaning?
4. How extensive is "their line," and "their words" (verse 4)?
5. In what sense is the sun tabernacled in the sky?
6. In what respects is he likened to a bridegroom?
7. What was said of his course and "heat"?
8. What is comprehended in the phrase, "the law of Jehovah"?
9. What synonyms were used for it?
10. Mention some of the excellences of the Law—what it does.
11. With what was it compared in sweetness and value?
12. What experience had David had of its value?
13. From what two classes of sins did David ask to be delivered?
14. What practical lessons do you learn from this Psalm?

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Zion's Herald.

WEDNESDAY, AUGUST 20, 1884.

To a truly spiritual mind the chief attraction of the heavenly world is not its golden streets, nor its river of life, nor its mansions, but its glorified Lord. "That where I am there you may be also," is, to such a mind, the most precious portion of the Master's promise to install him in the Father's house. Augustine puts this thought quaintly yet admirably when he says, "Christ is the home whither we go. He is the way whereby we go. Go by Him to Him and we shall not go astray. Christ as God is the home whither we go; Christ as man is the way whereby we go. Christ carrieth us on as a leader; carrieth us in Him as the way; carrieth us up to Him as our home." Hence the author of "The Synagogue" sings:—

"Mount, mount, my soul, and climb, or rather fly,
With all thy force, on high;
Thy Saviour rose not only for us,
And He must be attended
Both in His conquest and His triumph too.
His glories strongly woo
His graces to them, and will not appear
In their full luster until both be there."

What infinite sweetness there is in these words of God: "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer." How this rich and tender promise makes the heart of a good man leap toward his Saviour! "But it does not make my heart leap," says a certain reader to himself. It surely does not, dear sir, if you belong to a class of men who, looking on the spiritual side of their lives, say with the proverb, "Well enough needs no help." Had you anything like an adequate conception of the evil of sin, of your own depravity, guilt, helplessness and exposure to eternal death, the promise cited above would be to you what water is to the perishing caravan in the desert, what bread is to a starving man, what liberty is to a slave, what a reprieve is to a criminal on the way to the scaffold. But your lack of perception does not alter the tremendous facts which environ you. As surely as that you see no beauty in this promise, so surely are you on the way to perdition. Pray, therefore, for conviction until this promise thrills you to the core of your heart.

"Of two evils choose the least," says the proverb which often falls from the lips of "Mr. Worldly Wiseman." Applied to merely physical evils the maxim is not objectionable; but where the evils are moral, it is false and misleading. No man is at liberty to choose to do a sinful act under any supposable circumstances. Of the noble "army of martyrs" now before the throne of God, many, perhaps most, might have escaped prison, rack, and stake by choosing the evil of concession to the demands of their persecutors. But had they made that choice, they would not now be numbered with that glorified host. Remember, therefore, O man of God, that you cannot innocently choose a moral evil that "good may come" either to yourself or others. If tempted to do so, let your quick, firm, final response be, "I can suffer loss; I can, if necessary, surrender my fortune and my life, but I cannot, I will not, choose to do any deed which my Saviour would pronounce sinful!"

One of the lessons suggested by the Sunday-school Scripture (2 Sam. 15: 1-14) for a late Sabbath—"The Treason and Rebellion of Absalom"—was one, as it must have occurred to many, singularly pertinent to the hour in this country—the connection between home and country, and the extent to which the welfare of the State is bound up in the moral character of the family. It is a singular and significant fact—one to be thoughtfully pondered by those moral teachers who tell us that, provided a man be competent to administer wisely and honestly the affairs of public office, his private record ought not to be too closely scrutinized; that the troubles of David came upon him largely from his sins against the home. His troubles, meantime, as he was no private citizen, became public troubles. His private troubles, in other words, told largely on the country. And so it will always be. A public man who is corrupt in his do-

mestic relations, is liable, if not likely, to be lawless in every other. He is fundamentally vicious. Besides, if his criminality is known, and not only known, but indirectly approved by the suffrage of the people, the educating power of his life, character, example, cannot but be demoralizing and debauching to the last degree. Whatever had been King David's view concerning his polygamous marriages, it would seem that, in the end, he had misery enough from them. Not only so. Whatever may have been the verdict of public sentiment in David's day concerning the importance and influence of clean family life in public men, the Jewish people must in the days of David and Solomon have had their fill of the consequences—the dire, disastrous effects of domestic infidelity, sins against the family, against the home, on the part of those in authority. Let the American nation be not slow to profit by these august examples.

TRUST IN MAN.

How wonderful is this persistent and often-betrayed confidence which man has in his fellow! One would think, at times, that the foundations of business and even of social life must be sapped. In hours like the present betrayals of faith are occurring on every side of us. One hardly has time to recover from one shock before becoming the subject of another. Modern life is full of temptations. It has always been understood that a gamester could not be trusted. It has been found that the fascination of games of chance renders a man as helpless a victim to its power as intoxicating drinks, and a man's ruin has been readily prophesied when he has been found to be frequenting the gambling table. But almost all forms of business have taken on this guise in these last days. Not simply stock, but all articles of trade are subjected to sudden advances, with possible equally sudden depressions. It is wonderful how widely this style of money-making has spread. There has been scarcely a failure in later years, great or small, that has not been directly or indirectly connected with some form of gambling operations.

All the ordinary bases of confidence have failed under these exciting forms of possible money-making in large amounts. Conservative men as well as rash and impetuous youths; men of family with every alliance to hold them to prudence and rectitude; men of years, who have established characters worthy of esteem and respect; men of experience, who have seen scores of others sacrifice everything in the fatal risks which they have run; members of the Christian church, who have enjoyed the additional restraints of sacred ordinances and offices, of the solemn vows of the altar and of heavenly aids through prayer—all these restraining barriers against the power of temptation have been carried away, and one after another men in conspicuous places have gone down into temporal ruin, carrying their families and associates with them.

There has been no place unreachd by these sad falls. In high stations in government, in the most honorable seats of business, in the management of the most sacred funds, ministers, lawyers, partners in honorable trade, husbands, fathers, sons—every position and relation has been dishonored by some reckless and criminal transaction. One day, on the eve of discovery, the business man commits suicide; on another, he leaves his family and country; still another, he suddenly drops with apoplexy under the strain of his life of wrong-doing; and once more, in indescribable agony, he calls in his deceived and ruined friends, to reveal to them the great guilt of ruin before himself and them, opened by his criminal courses. And all this is repeated year after year.

How singular that every new case should awaken astonishment! How impossible to learn the lesson of distrust! Savings banks fail, but even in the helpless widow and the poor laborer still entrust their little savings to their care. Deposit and discount banks are ruined by the fraud of officers or by the negligence of directors, entailing indescribable sufferings, but still bank-stock is eagerly sought after. The managers of railroads and manufacturing companies are the same kind of men, in their weaknesses and temptations, as those that have heretofore failed in the trial, but money is freely entrusted to their care. It is calculated that among stockholders in the city of Boston and vicinity, in the last six months, there has been a shrinkage of values to the amount of three hundred millions of dollars; but men still have the remainder of their fortunes invested in the same forms of business.

It seems for a moment, at times, as if the blows come so rapidly and incessantly that men will lose their trust in each other. They stand for awhile entirely dazed, at a loss to imagine what may occur next. Money begins to accumulate in supposed-to-be safe places of deposit. It looks for awhile as if the wheels of trade had fairly ceased to move. But it is only for a

very limited space. Like the trough of a vessel in the sea which almost immediately closes up again, the gulfs which yawn for a moment beside these terrible acts of fraud close over, and men seem to forget all about them. It is one of the strangest of human phenomena to see how readily after all this experience, very sensible, mature men will entrust their business characters, their credit, and their fortunes in the hands of scheming, audacious, specious, but fascinating enthusiasts or speculators, with some glittering vision of rapid wealth in their imagination.

There is only one way to solve this problem. It is another indirect but powerful evidence of an intelligent, omniscient, all-wise Creator and ruler in this lower world, with a plan and purpose in all its incidents. God intended men to live in society, to be dependent one upon another. He proposed the development and discipline of man by this mutual and necessary relation. This divine instinct of trust is more powerful than all these terrible divisive forces. Man was not made to live alone, and he cannot live with his brother without trust. It is this evidently divine centripetal force which holds society together in these awful shocks of selfishness and sin which are constantly occurring. God is not without a witness even in the reckless world of trade. Conscience never entirely loses its divine function; retribution is sure to follow wrong-doing; and in spite of the wicked recklessness and sinfulness of man in hours of temptation, a divine chain, hidden in the secret places of his nature, still holds him in society and constantly draws him to place his trust, however often betrayed, in his fellow-men. Amazing and unaccountable, save as the work of an intelligent and ever-present Deity, is this confiding, though cruelly betrayed, confidence which man has in his brother.

"THE MORAL PEOPLE" AND POLITICS.

We are entering upon a political campaign with the usual signs of intense ardor and vehement enthusiasm. On all sides we hear professions of devotion to the country and various classes of its people. We are all patriots in profession; and there has not been since the war a campaign begun with so much outward show of patriotism. If we talk of "moral leadership," and judge by professions, we are all moral lights of the world. This high devotion to patriotism and morality is a good sign. It is a proof that the decision of the issue is in the hands of patriots and good men; the conscience vote is eagerly patronized. It is, therefore, an opportune moment to remind leaders and managers that the morals of the campaign methods will receive no small share of attention. A first point in such methods concerns the fabrication of slanders. The people have not forgotten the "Morey letter" and the uproar it created. They have not forgotten a hundred other such episodes of political life; and it is to be hoped that the politicians have learned that such incidents are loathsome to the conscience. Of course the characters of candidates will be subject to scrutiny, and accusers as well as accused must stand in fierce light. People who raise such issues must not be surprised if the defensive work falls largely, though most unexpectedly, on themselves. Accusers are always subject to *ad hominem* retorts. But if business of this sort—charging and counter-charging—must enter into the campaign, some care will be needed to preserve us from a deluge of incriminating speeches and pamphlets.

It may come to pass that a campaign begun with ardent professions of devotion to morals may end in practical indifference to the moral instincts of the people. Thus far we observe nothing but differences of opinion about the moral quality of facts—the facts being matter of common argument. A more serious question may arise if the private life of a candidate is dragged into publicity and wrangled over before the people. We will not, we dare not, say it should not be allowed to any one to uncover the private relations of candidates. It would be unsafe to set up a rule which exempts private life from scrutiny. Impure men are always clamoring for such a rule; but it would taboo moral issues at the very point where they are decisive. The "moral people" about whom so much is said in these days do not want to vote for drunkards, lechers or thieves. They refuse to ask what church a man frequents, but they prefer candidates who attend some church. In short, an unclean character, or an atheistic practice, would powerfully concern voting. We can easily imagine other cases in which character would be decisive. It is, therefore, not possible to exclude all consideration of statements against the moral conduct

of candidates. But there is a decent way of exposing even indecency; and those who bring charges should be held to a strict responsibility, and their charges should be judicially, not passionately, considered. Nothing can be gained by the use of "mud machines," operated on the principle that if much filth be thrown some of it will stick.

Perhaps there is more danger that in the use of money the public confidence will be openly defied. The custom of large spending has grown up in recent campaigns, and no check has yet been put upon various branches of immoral spending. For example, the rum and beer shops are political centres, often headquarters, and their owners count upon a large harvest in this campaign. The purchase, however indirectly, of these people and their beverages is an insult to the moral element in the party. And it would not be strange if the revolt of good men from parties which buy the whiskey vote should decide the result in November. The alliance of whiskey and politics grows more offensive every year. If public men want us to let whiskey alone for other matters, let them set us the example and let whiskey alone. Let them place their headquarters as far as possible from drinking places and refuse to ally themselves with publicans and saloonists. While the whiskey alliance is the most offensive of the political immoralities, it is probably not the worst. The committees raising and disbursing money are practically irresponsible. Good men give money to be expended in darkness and in doubtful ways. Notorious cases of impure traffic in votes are on record; we are in danger of going beyond the precedents in vile methods of "making money count." At many points the fight will be hot; the temptation to fight corruptly will be stronger than it has ever been. The politicians will do well to remember that the conscientious voters are watching this part of the field, determined at all hazards to avert the calamity of a purchase and sale of the chief magistracy of the nation.

Nor is it wise for politicians to forget that a number of great moral questions are at stake in our national life. The "moral people" are not satisfied to let the polygamists alone, or to regard with indifference the wrongs of the freedmen or the plunder of the Indians. It may not be possible for us to rebuke all the iniquities, but we shall hit as many as possible. Our ideals of national policy may not be realized, but we shall try to promote them according to the best of our imperfect judgments. It will probably be wise for our advisers to confine their labors to enlightening us; the "moral people" are capable of forming their own judgments. There is an offensive air of having a copyright of the moral law which wins no votes and does provoke ridicule. On the other hand, there is a clamorous defiance of moral sentiment which repels votes. The "moral people" are probably about to decide this election. Give us light—all you have to give. But please remember that the "moral people" use their own consciences in the exercise of their political powers.

BRIEF MENTION.

The venerable Dr. Osborne, who was president of the Wesleyan Conference the year of the Ecumenical Conference, resigned at the present session his chair of theology at the Richmond Wesleyan college institution, and Rev. J. A. Beet, whose exegetical work on Romans has deservedly attracted so much attention, was elected in his place.

The excellent sermon preached by Rev. J. W. Hamilton before the Charles Russell Lowell Post of the G. A. R., last May, has been published very neatly by the Post, with the memorial addresses of Commander Patch and Hon. G. A. Marden. Mr. Hamilton's topic was, "Our Friends," and the theme is presented in a touching and impressive manner.

A lady, daughter of a member of the Maine Conference, herself a graduate of a female college and a superior scholar, with the highest testimonials as to character and ability, desires to make an engagement to teach in a high or grammar school, or seminary. For further information address Rev. N. W. Jordan, Mansfield, Mass.

J. Fitzgerald, 20 Lafayette Place, New York, publishes in two issues of the Humblebird Library "The Origin of Species by Means of Natural Selection," by Charles Darwin, M. A., F. R. S. New edition, from the sixth and latest English. Each number, in paper covers, 30 cents.

The last issue of the *Christian Advocate* brings the sad intelligence that Dr. D. D. Whedon, late of the Methodist Quarterly, lies critically ill at the residence of his son in Sag Harbor, L. I., and is liable to die at any moment. He is fully alive to his condition, and confident in his Christian faith. When he departs, he leaves no peer behind him in the denomination in incisive thought and clear and nervous expression.

The *Unitarian Review* for August contains the able and well-merited memorial tribute of Prof. Joseph Henry Thayer to the late Prof. Ezra Abbot, D. D., LL. D. It also has papers upon "The Progress of Theology," "The Testament," by Dr. A. P. Peabody, a paper on "Personality in Theism," by E. B. Buckley; and on "The Education of Women in France," by Dr. Charrand, with the usual interesting editorial miscellany.

In a letter from his son we learn that our esteemed and beloved brother, a member of the New England Conference, Rev. W. F. Lacount, died, Aug. 12, at the Danvers Insane Asylum. He has been a faithful and very useful pastor, entering the Conference in 1847. He has filled a good line of appointments, was army chaplain in 1863, and has enjoyed the love and respect of the churches and his brethren in the ministry. A sketch of his life will, doubtless, appear in our columns hereafter.

We are indebted to Rev. Wm. Stanley, LL. D., our able correspondent in Ireland, for a copy of the "Minutes of the One Hundred and Fifteenth Conference of the People called Methodists, in the Connection established by the late John Wesley, A. M., begun in Belfast on Friday, 13th June, 1884." The Minutes of the late Irish Conference are very full, containing reports of districts, of various addresses, as well as the usual statistics. Members in society in Ireland reach 24,896, with 591 on trial. There are 236 preachers upon the roll, including the supernumeraries.

In Boston University the number of students in attendance has steadily increased the past four years, the summer of the four being as follows: 505, 555, 591, and 610. The whole number of instructors is one hundred. A new building will be opened October first.

We should be amazed, if anything in the daily press could now be a matter of wonder, at the morbid interest exhibited in multiplying the sickening details of the possible straits of hunger into which our famishing Arctic explorers were drawn, and the use of the flesh of their deceased comrades, in their mortal agony, for food. Worse than all are the exaggerated and improbable stories detailed in revolving fullness by the *New York Times*. These revelations are of no service. Nobody can be blamed; a merciful veil of silence and forgetfulness should be spread over them.

We enjoyed last week a pleasant call from Rev. Geo. W. MacLaughlin, corresponding secretary of the Pennsylvania Samson's Friend Society. He made a sea trip from Philadelphia to our city. His last report shows how vigorously and successfully he is urging the claims of the men of the sea. In the last two years the Society has placed 3,125 libraries on shipboard, containing 43,366 volumes. Rev. H. A. Cleveland, D. D., has been appointed pastor of the Mariners' Bethel, in Philadelphia.

The Wesleyan Conference is very unanimously, very prompt and positive in its purpose to defend the body from vagaries of doctrine. One member had embraced and promulgated the conditional immortality theory. Dr. Riggs, Rev. Mr. Jenkins, and Dr. Pope expressed themselves emphatically and without qualification on the question. This is a healthy right to his own opinions and to the free air of them, they held that he could not preach this doctrine and remain a member of the Wesleyan body. If he did not voluntarily resign, he should be left without a pastoral charge until his mind became settled and he could honestly accept the unimpeachable doctrine of the church on this subject.

The catalogue of the East Maine Conference Seminary at Bucksport, for 1883-4, shows a favorable year for that beautifully-situated institution. Rev. Morris W. Prince had charge during the fall and winter terms, and was succeeded in the spring by Rev. F. Chase, A. M., an experienced educator, heretofore a teacher at Wilbraham and at Kent's Hill. He enters upon his work with excellent promise of large results. The seminary, last year, in the fall term had 110 pupils. It is a fine, healthy place, with excellent educational facilities, to which to send young lads or ladies.

Hon. Carroll D. Wright, in his valuable report this year upon the statistics of labor, finds 38,881 females in Boston engaged in service, of whom 20,000 are at other work than domestic. Of the working girls in the city, after careful personal inquiry he is able to say: "As a class, they are honest, industrious, virtuous, and are making a heroic struggle against many obstacles, and in the face of peculiar temptations, to maintain reputable lives; they are entitled to the aid, sympathy and respect of all who love good order, honest lives, and industrious habits."

Cassell's Family Magazine for September contains an interesting story of the "Yorkshire Jet-hunters." C. F. Gordon Cummings has an interesting paper upon the "Newspapers of the World." The other articles are, "The Garden in August," "England's Heritage in the West," "An Invalid's Eating and Drinking," "A Nineteenth Century Holiday Resort," "The Queen's Suits and Robes," "John Ford; His Faults and Follies," "What to Wear," "Sights and Scenes of the New World," "Reminiscences of Emory," and "A Gentlewoman's 'A Timely Rescue,'" etc. New York: \$1.50 a year.

The Congressionalist of last week gives a little gleam of Pentecost in an unexpected quarter. Rev. Mr. Damon, of Honolulu, Sandwich Islands, is now traveling in China. He mentions meeting two Hawaiian women in his tour who had married Chinese husbands. Their husbands were kind to them, and they were happy, but one, a Christian disciple, wished to return to their beloved islands. Hearing of another Hawaiian, they (Mr. Damon and Mr. Noyes) sought her out. She was delighted to see them, and as they were about to separate, she asked them to enter her house and offer prayer. Taking down a large Hawaiian Bible, she read her own native tongue the fourth chapter of John with the tears flowing from her eyes. A crowd of Chinese stood looking curiously on. Mr. Noyes then offered prayer in Chinese, and Mr. Damon followed in Hawaiian. Her Chinese husband, who had just come in, at the close commenced repeating the Lord's Prayer in English. Our tongues were divided at Babel, but united at Pentecost.

We are indebted to Dr. H. M. Field, of Newton, for a copy of an address delivered before the Middlesex South District Medical Society, and published in the *Boston Medical and Surgical Journal*, June 26, and the two succeeding numbers. It is a very able treatment of a somewhat startling subject—the modification of the action of remedies by different conditions of the patient, such as age, peculiar personal idiosyncrasies, habits of indulgence, presence of some other drug, etc. A medicine which with one person, or at one time, or in certain conditions of body or of age, would act favorably, may under different circumstances, prove a poison, and even have a fatal effect. Medicines cannot be given indiscriminately or as supposed specifics. The expert physician makes his patient a study, and carefully discovers which of his remedies will best meet the special conditions of his case. He is the wisest medical attendant who gives little or no medicine, but watches and simply aids nature in her divinely appointed struggles to throw off the attacks of disease. This pamphlet will be appreciated by the profession, and show laymen in medicine how rash the experiment of intrusting life and health in the hands of ignorant practitioners.

One of the most interesting and valuable of the many excellent reports made by Hon. C. D. Wright, chief of the Massachusetts Bureau

of Statistics of Labor, is his fifteenth annual volume, now issued. Its chief subject is a comparison of wages and prices of commodities in Great Britain and Massachusetts. The first portion of the work is devoted to the consideration of the wages of working girls of Boston. The second embraces the comparative wages in 1883 between Massachusetts and Great Britain. Part third is devoted to comparative wages in 1860 and 1883, and between Massachusetts and Great Britain; and part fourth to the comparative prices and cost of living in 1860 and 1883, and in our State and Great Britain. The work is full of suggestions to the political economist and philanthropist. There is large room for improvement and progress in Massachusetts, but the comparison with Great Britain is greatly in our favor. The first portion of the report upon the working girls of Boston is full of interest, and will be sure to draw the attention of our thoughtful and benevolent men and women in this direction. It is a matter for grateful appreciation that we can have access to these carefully gathered facts and statistics, prepared with great painstaking, for our discussions on the patent questions of the day relating to the tariff, and to vital topics in social science.

Cottage City, on Martha's Vineyard, where we were permitted to pass the Sabbath, never looked more attractive. The continued rains of the present season have deepened the foliage and brought forward the green in the artificial parks, so that the naturally bare waste of white sands is as green as the vale of Sharon, and smiles with the thousand little artificially-made gardens of brilliant foliage and flowers. The park around the Tabernacle is particularly beautiful. The sod is unbroken save by the beds of flowering plants. All the unsightly structures have been removed, and it is one of the most attractive of village scenes, with a marvelous summer temple in the center. This large house of worship is as tasteful as it is commodious and comfortable, with its carpeted chancel and aisles. It seats easily three thousand people. It is a model for these permanent camp-meeting temples as to comfort and acoustic qualities. Many of the beautiful cottages outside of the camp-meeting village are closed this season. The large hotels have had limited patronage, but a great floating population has gathered during the summer term. The meeting at Hamlet, last week the Baptist brethren held their series of meetings, which were somewhat affected by the abundance of the rain, which almost constantly sprinkled the worshippers, if it did not immerse them; but the exercises were very interesting and profitable. The relation of the different churches upon the island is every way grateful and fraternal.

We have rarely been so powerfully moved as under the missionary address of Dr. Butler last Sabbath at Cottage City. He spelt our eyes and broke our hearts, as he retold his contrasted impressions of India. We are not satisfied with the arrangements made for his services this season. He ought not to be permitted to gather his living by his lectures, making contributions for himself. This is humiliating to a sensitive man. He should be employed at a small salary, such as he would receive if occupying a pastoral charge, and be sent all over our work, presenting the missionary theme as no other man in the nation can do it. We have reason to know that such an arrangement would be most pleasing to himself, and it would be a lasting benediction to the church.

The great camp-meetings in this vicinity are in the full tide of happy expectancy. The Framingham meeting closed last Sabbath. The wet weather affected somewhat the attendance during the week, but not the spirit. The services brought benedictions upon many hearts. The meeting at Hamlet occurs the present week, and is largely attended. At Cottage City the services open on Wednesday evening of this week. All these meetings will be reported by their secretaries, or some appointed correspondent, in forthcoming issues of our paper. The character of our camp-meetings has almost entirely changed. They accomplish less purely evangelic work, as they find less material to operate upon. But for the culture and inspiration of the Christian life, and for the advocacy of the great charities and world-wide plans of human redemption, they afford rich opportunities, as well as present excellent counter-forces to the tides of summer temptations.

The "Country Week" committee of the Young Men's Christian Union are very desirous of continuing their work through the month of August, that many children already on their lists may not be deprived of the advantages for health and pleasure which this, their only opportunity for a country vacation, will afford them. The committee wish to inform ladies, gentlemen, and business firms interested in this charity, who have not contributed for the present season, that they would be pleased to receive further contributions for this purpose, which may be sent to Wm. H. Baldwin, president B. Y. M. C. Union, 18 Boylston Street, and for which receipts will be forwarded.

It is an established and impressive service in the sessions of the Wesleyan Conference—the open testimony of the candidates for ordination in reference to their religious experience, their call to the ministry, and their appreciation of the solemn and sublime work upon which they are about to enter. One, at least, of our New England Conferences has inaugurated the same custom with excellent results. This year in England the testimonies were clear, assuring and full of promise as to the prospective usefulness of the young ministers. Nearly all of them had a religious heritage and were early converted. There was a delightful positiveness in their religious experiences; no doubt on matters of revelation or doctrine was made apparent; and an evident spiritual earnestness, and a love for the evangelical work upon which they were about to enter, were clearly shown.

We have read with interest the address of Nathan Allen, M. D., LL. D., given at the late gathering of the graduates and friends of the Westminster Academy, situated in the old hill town of Westminster, Worcester Co., Mass. His subject was, "The Old Academy as an Educator." He gave very interesting sketches of Phillips Academy, Dunster, Leicester, Westford, Westfield, New Salem and Monson Academies, as well as of Westminster. These excellent institutions preceded the high school of our New England towns, and had social elements and an esprit de corps connected with them that could not be attained in a town public school. But even these institutions had not as broad a curriculum, as mature students, as broad a religious purpose, and as wide an influence as Wilbraham, Kent's Hill and Newbury, and their many successors—the Conference seminaries of our church. We have read the address of Dr. Allen with great pleasure.

The National Woman's Christian Temperance Union has added another bureau to its broad reformatory organization, for the employment of women of gifts, grace and usefulness in evangelic work, as set forth in a circular by Miss F. E. Willard, its president. Many excellent women, graduates of our seminaries and colleges, for whom no place is at present open in foreign work, are anxious to enter upon gospel service at home. There

is a wide field for this labor and a constant demand in the churches for such evangelists. It only needs proper organization and supervision. Unworthy persons may possibly press themselves into the work, and some official recognition will tend to the security of the church. This work the Union proposes to undertake. Any women desiring to enter this field can correspond with Mrs. H. W. Smith, 463 Main St., Germantown, Pa., superintendent of this department.

In reading the very full report of the proceedings of the Wesleyan Conference at Barleem, Eng., in the *Recorder* (Wesleyan), one is struck with the marked difference in the proceedings from our annual conferences. There are no anniversaries of benevolent institutions, no monotonous detail of minute business, but large spaces are given to formal addresses, to thanks to ruling officers, to reports from delegates, to tender addresses from aged and feeble ministers craving to take work, to the experiences of candidates for ordination, and to the state of the church and the consideration of measures to awaken spiritual activity. There seem to be more unity, evangelic earnestness, and general interest—all saving the somewhat florid and extravagant personal compliments—than we secure in most of our annual conferences. But it is to be remembered that we have nearly a hundred of these, while the whole Wesleyan body is represented by this one impressive annual gathering.

The agents have just issued Bishop Foster's long-announced book—"Centenary Thoughts for the Pew and Pulpit." The first part is a very able centennial discourse preached in 1865, whose publication was often called for, and is equally pertinent to this hour, and the other portions of the volume embody addressees delivered at Conferences and before gatherings of Methodist laymen on topics suggested by the present position and spiritual needs of our church. It is a very instructive, suggestive and impressive volume. It meets the various criticisms of friendly and unfriendly pens upon the present status of the church in a fair and admirable manner. Its counsels to ministers and laymen are sharp but kindly uttered and full of the tender interest which its author's utterances are replete with encouragement and promise. It is, in some respects, the most timely and valuable literary contribution that Bishop Foster has made to the church. We trust it will be widely circulated throughout our membership.

While the fortunate guest for a few days in the beautiful cottage on Trinity Park, Cottage City, of Mrs. Sarah A. Cook, she handed to the writer a copy of the latest and appropriate memorial which has been prepared of her honored father—the late Ezekiel Anthony, Esq., of Providence, R. I., who died Dec. 29, 1883. It contains a finely-written sketch of his life by a member of the family, the impressive sermon at his memorial service in Chestnut St. M. E. Church by Rev. C. C. Goddell, the obituary by Dr. S. C. Brown published in *Zion's Herald*, and other appreciative notices. The excellent halotype portrait is a perfect likeness of this truly venerable and honored citizen.

The camp-meeting at Cottage City was preceded by a series of centennial meetings, a few of which were permitted to attend, and all of which will be reported by our correspondent. They were opened on Friday evening by a notable address from our esteemed Bishop Foster upon "The Present Condition and Needs of Methodism." The Bishop was profoundly moved himself and powerfully impressed his audience. His address was a vigorous condensation of his volume just published by the Book Agents at New York, entitled, "Centenary Thoughts for the Pew and the Pulpit." On Saturday afternoon our excellent and venerable friend, Rev. Hebron Vincent, gave an admirable sketch of the history of Methodism on Martha's Vineyard. In the evening Dr. M. J. Talbot read a rich and valuable essay upon the "Origin of Methodism and its Introduction into America," and the editor of this paper followed him with an address upon "Methodism in New England."

On Sunday Dr. William Butler gave the most effective missionary address to which we have ever listened. The congregation was not only deeply interested, but melted to tears while he recounted the changes in India under our missions from the time he entered his chosen field there to his return last year. The discourse will never fade out of the memory of those who heard it, and the missionary cause, with that audience never received a more powerful inspiration. In the afternoon Bishop Taylor preached a precious sermon, clear, simple, impressive, upon perfect love as the consummate grace of the Gospel placed in the hands of Methodist Christians for illustration in personal experience and for declaration throughout the world. Baba Ram Chandra Bose, the cultivated and devout Methodist Brahmin, discoursed in the evening to an immense audience, with marked ability and interest, upon the "Hindu Theory of Salvation, contrasted with that presented by Methodism in India." The meetings were to continue through Monday and Tuesday, Drs. Fox, Upham, Twombly and Tiffany to be successively the speakers. These services must prove an admirable introduction to the camp meeting exercises, and a great inspiration to our people in reference to eternal interests.

Help for Dell Rapids, Dakota.

MR. EDITOR: A tornado passed through the central and eastern part of Dakota, and in its pathway nearly demolished the church at Dell Rapids, an important town. The members of the church have exhausted their means in paying for their new church which has only recently been dedicated. This affliction comes upon them with great weight. It is thought the entire building will have to be torn down, as it cannot be well repaired, so as to meet the wants of the people. We appeal, therefore, to the benevolent, and earnestly hope that some persons will respond to our call by this struggling society. While Dakota is prosperous, and the most abundant crops are expected, our people are hopeful, and our church interests encouraging everywhere, yet this particular case demands special attention. Please respond to our call. Send to the presiding elder of the Huron District, Rev. William Fielder, Watertown, Codington Co., Dakota, any sum amount, which will be thankfully received and duly acknowledged, and thereby aid a noble people and a worthy church enterprise.

L. HANCOCK,
Presiding Elder Yankton district.
WILLIAM FIELDER,
Presiding Elder Huron district.
WILLIAM MCCREARY,
Presiding Elder Ordway district.
I have carefully revised the condition of our church at Dell Rapids, heartily concurring in the above appeal, and most earnestly urge all benevolent persons to help Dell Rapids church. Do not pass this appeal unheeded. It is pre-eminently for "one of these little ones" that we solicit aid.
ISA N. PARKER,
Sup't Dakota Mission.

Appeal for Sunday-school Books.

Mr. Editor: May I ask sufficient space in your valued paper to make known the needs of a Dakota Sabbath-school, hoping that some of your readers may be able and willing to assist? We have here a pleasant village of about eight hundred inhabitants. We have a comfortable Methodist church building and good services. We have in connection a pleasant Sabbath-school with an average attendance of fifty. Our church membership is neither large nor wealthy, and we have all we can do to keep up expenses which are absolutely necessary, without procuring many desirable aids.

We are greatly in need of library books and singing books for our school. A year ago a church in Iowa sent us some song books, and the Sunday-school Union sent us a few library books. The singing books are worn out, and the library books have been read by most of our scholars. Doubtless many schools in the East have books which are of little use to them now, but good enough to do us valuable service. Our pupils read, and they sing too, if they only have the chance. We can pay the freight on books sent us, as our little folks give liberally in the penny collection.

If we can obtain a collection of books soon, we hope to make them last till more Methodist brethren shall find homes in our growing town, or become owners of the fine farms about us, and thereby build up a church able to care for itself.

C. H. SMITH, S. S. Superintendent.
Parker, Turner Co., D. T.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.
Personal.—Bishop Mallin has been kept in constant service, as he is destined to be in the future. July 20, he preached in the Tabernacle, Cottage City, in the A. M., and at Vineyard Haven in the P. M.; July 27, A. M., he preached at Mathewson Street Church, Providence, and in the evening delivered a memorial address on Bishop Simpson at a union service in Chestnut Street Church, July 31, he lectured in Colchester, Conn., in behalf of our church there. The lecture netted over \$80. Aug. 1, he preached at Douglas camp-meeting; Aug. 3, in P. M., at Beltingham Church, Chelsea, and in the evening at Malden. Aug. 5, he delivered a temperance address, and Aug. 10, preached at Thousand Islands, N. Y. On Friday last the Bishop started for a visit to several camp-meetings in Ohio, where he will preach. He then goes to Omaha and vicinity, where he spends ten days in behalf of Methodist education, centennial and other service; thence to Kearney, Neb., where he will hold his first Conference, Sept. 3.

Health.—Rev. Jason Hatch is pastor here.

Boston, Winthrop St.—The herolism of the brethren of this church stands revealed in the fact that, having lifted the crushing mortgage of over \$20,000 little more than a year ago, they now go down into the bottom of their pockets for \$4,000 more to renovate, repair and improve their property. And when Pastor Kendig returns from his vacation abroad, he will scarcely recognize the beautiful edifice which awaits him. Already the roof has been put in perfect repair, the exterior woodwork repainted, the kitchen is being altered and modernized, a new chimney has been built, and the furnace given a new and better draft, and by the first of September a new carpet will cover the audience-room floor, new cushions will be in the pews, new and additional gas fixtures will increase the possibilities of lighting; and when all is done, the Winthrop St. people will have the handsomest and most commodious, as they already have the best located, church in the Highlands.

Bryantville.—Many ministers and friends in the New England Southern Conference will be interested to learn that this old church has undergone its third renovation. Rev. L. B. Bates has officiated at each re-opening. His sermon at the last, on the evening of July 31, was listened to by a large congregation of old friends, many from other charges coming long distances despite the violent storm. Revs. Haggood, Hoyt, Day and the pastor assisted in the services. The audience-room is so transformed as to be hardly recognizable. The change has been wrought by frescoing, paint, new pulpit set complete, pulpit lamp and chandelier, cushions, carpets, demolition of gallery, and removal of choir and organ to platform beside the pulpit. The cost is \$378. Great credit is due the Ladies' Aid Society.

J. F. COOPER.

NEW HAMPSHIRE.

Gleanings.—The Hedding Camp-meeting Association has inaugurated a new thing. They have printed and sent out a bill of fare for the dinners of each day during camp-meeting week. If they live up to what they promise, we know what to expect. So if any one is going for what they can eat, they can select their days. The idea is new, but we think good.

Rev. A. McGregor and family are spending their vacation in Alexandria, N. H. Bro. McGregor has preached at Bristol and Alexandria to the profit of his hearers. He also gave a free lecture in the town hall of the latter place.

Rev. J. E. Robbins and family have been spending some weeks at the Wiers.

The temperance rally at the Hedding camp ground, August 19, 20, and 21, under the auspices of the Rockingham County Temperance Association, is likely to be an interesting gathering. The speakers announced are Revs. H. M. Pennington, Derry; J. D. Folsom, Salem; J. W. Kingsbury, Deerfield; J. A. Goss, Portsmouth; S. C. Keeler, Leonia; W. H. Hubbard, Concord; Otis Cole, Suncook; W. A. McGinley, Portsmouth; C. W. Wallace, Manchester; and last, but not least, Deacon Reuben Creor Kavalgion, of Adapez, Asia Minor, on "Temperance in Asia Minor." Board and lodging can be secured at the build-

ings of the camp-meeting association. The railroads will carry at reduced rates.

Rev. O. V. Scott, formerly of the New Hampshire Conference, has been spending a little time among his old friends in the East. We have heard of him at Concord and the Wiers.

Seven years ago Rev. John Malvern was pastor of the Free Baptist Church in Newmarket. Closing his pastorate there, he went to Haverhill, Mass. After being there some time, he became pastor in Lowell, and now he is about to begin in a new field of labor as pastor of the High Street Free Baptist Church in Lynn. We call this interesting. Methodist preachers don't often beat it. Why not adopt the itinerant system, with all its advantages?

The Hanover Street Congregational society of Manchester have just come into possession of an elegant parsonage property. It is the gift of the late Mrs. John S. Elliott, who died a few years ago. The will provided that it should be occupied by Mrs. Elliott's mother during her lifetime. Death has now removed the possessor, and the society come into possession of probably the finest pastor's home in the State. It was erected several years ago at a cost of about \$9,000. The furniture of the house was willed to the Elliott hospital fund.

We notice that in a number of places the churches are closed on the Sabbath, by reason of pastors being away on a vacation. Among the list are some Methodist churches. Preachers need a vacation; it is right they should have it; but is there not some one who can be secured to preach, or to conduct a praise service?

Our exchanges amount to but little of late as mediums for gathering news. We could fill up with political items, but find very little in the way of church news. We wonder if the churches are struck with political, or some other, fever. Items come in very slowly.

Dover Methodists have been favored with the ministrations of Dr. Howard Henderson, of Jersey City. He is visiting friends in Dover, which is his ancestral home. He was a chaplain in the Confederate service, and subsequently, State supervisor of education in Kentucky. Some time ago he transferred his relations to the Methodist Episcopal Church, and was stationed in Jersey City. He is an able and eloquent preacher.

B.

RHODE ISLAND.

Westerly Methodist moves on steadily under the pastorate of Rev. W. Elia Sunday, Aug. 3, three persons were received in full from probation and four by letter. This church also shows the continuance of spiritual life by occasional conversions. The Sunday-school had a delightful excursion and picnic, Aug. 2.

The many friends of Rev. H. H. Martin, of North Manchester, Conn., were greatly surprised and pained to hear of the death of his wife after a brief illness of only twenty-four hours. Sister Martin was a devoted, earnest, happy, attractive, successful Christian worker. Everywhere in the different fields she has helped her husband cultivate, old and young have been cheered and encouraged by her kindly words and sweet spirit. Great indeed to Bro. M. and the church is the loss, but oh, how rich to her the gain!

Asbury Church, Providence, has a never-ceasing harvest song. Sunday, Aug. 3, two were received from probation into full membership and five on probation. Rev. W. J. Smith, the pastor, preached in four different places on that day and administered the holy communion. He very properly left the next day for a three weeks' vacation.

Mrs. Van Cott is to hold meetings in St. Paul's Methodist Church, Providence, in September. One hundred and fifty are expected to go from this church to the Willimantic camp-meeting.

The Hope Street Methodist Church will also be represented at Willimantic this year.

Rev. E. D. Hall, pastor of the Methodist Church, Bristol, is spending the month of August with his family at Cottage City.

Our correspondent sometimes goes outside Rhode Island in his item gathering, giving news not otherwise sent. Prosperity attends the efforts of Bro. Tregaskis at Somerset. The attendance at Sunday-school is the largest for years, having nearly doubled since April. The singing book, "Our Glad Hosanna," has been introduced into the Sunday-school with good results. Six have lately been received on probation and two by letter. The attendance on the class-meeting has doubled. Bro. T. has three weeks' vacation voted him by the official board, which has also increased the estimate \$100.

The Providence Methodist pastors were nearly all absent Sunday, August 10. Rev. C. L. Goodell preached in Asbury in the afternoon, Rev. A. Anderson in Trinity, Rev. J. Cady in Cranston St., Rev. N. T. Whitaker in St. Paul's, and Rev. W. H. Stetson in Broadway.

Rev. Thomas Sunrise, the converted Indian, preached morning and evening in the North Congregational Church.

Rev. A. Canoll, pastor at Phenix, is spending his vacation at Cottage City.

Rev. J. A. L. Rich, pastor of the Methodist Church, Attleboro, is in Maine for a rest.

It is pleasant to note appreciation of the gratuitous labor and sincere devotion of a Sunday-school superintendent. The Centreville Methodist Episcopal Sunday-school, on Sunday, August 10, presented its superintendent, Henry A. Field, with a complete set of McClintock & Strong's Cyclopedia, ten volumes.

Rev. Howard E. Cook, pastor of Cranston St. M. E. Church, is spending his vacation in Maine.

Rev. J. A. L. Rich, pastor of Attleboro Methodist Church, preached the

re-opening sermon in the Methodist Church, Orono, Maine, Aug. 10, to a crowded house, from Zech. 9: 16. He held the closest attention of the large audience.

S.

MAINE.

Portland.—Mr. Henry P. Winter, general secretary of the Young Men's Christian Association of Portland, Me., formerly an active and respected member of Grace Church, Boston, has been licensed as a local preacher by the quarterly conference of Chestnut St. M. E. Church, Portland. Mr. Winter has been frequently called upon to supply pulpits in Portland and vicinity. For the present he will continue in the Y. M. C. A. work, in which he has been very successful.

The people of Maine will soon have an opportunity to express their will in relation to constitutional prohibition. Whatever doubts there may be in the minds of any friends of temperance as to the wisdom of the measure by which a constitutional amendment is made an issue, there can be no doubt with the friends of temperance that a failure to carry this measure by a decisive majority will be disastrous. If the people shall by their vote on the 8th of September declare against the prohibitory amendments it will be trumpeted throughout the country and other lands that Maine has gone back on the Maine Law, and the cause of temperance will receive a set-back which will require a long time to recover from. Measures will in that case probably be inaugurated to effect the repeal of the prohibitory law in Maine. The friends of temperance should be awake, and see that no reasonable efforts are spared to secure an overwhelming majority for prohibition.

The Republican candidate for the presidency has been represented in some quarters as in favor of high license. This is not true. Mr. Blaine has always been a friend and advocate of prohibition. The writer was appointed to the pastorate of the Methodist church in Augusta when Mr. Blaine first came to Maine, and was associated with him on the city school committee. The acquaintance then formed has been continued to the present time. He has ever found him a courteous gentleman, and in the opinion of his neighbors he has never been a temperate man. Mr. Blaine has been a highly-esteemed member of the Congregational church in Augusta for twenty-eight years, a regular attendant, when at home, at the public services and the social meetings of the church, a teacher in the Sunday-school, and a generous contributor towards church expenses and all charitable objects, and his generosity is not confined to his own church. The writer heard him give an able address to the students of the seminary at Kent's Hill more than twenty-five years ago. The address was not only gratuitous, but was accompanied with a valuable donation of books for the library. The subject of the address was "Reading." A leading point was to show that the success of eminent men was largely owing to their improvement of "leisure hours" in reading good books.

Mr. Blaine's eminent success affords an illustration of this subject. In 1859, Maine Wesleyan Seminary was struggling to erect a much-needed building for the accommodation of its students. A bill was before the Legislature asking aid. Mr. Blaine was then a member of the House, and made a telling speech in favor of the bill, and it was largely through his advocacy that the measure was carried against formidable opposition. The fine-tuned bell, in the tower of Beane Hall, was the gift of Mr. Blaine. The friends of Maine Wesleyan Seminary will not go back on their generous benefactor. The veteran Neal Dow, father of the Maine Law, ex-Gov. A. P. Morrill, and other fearless advocates of prohibition, will vote for Blaine, believing, as they do, that the Republican party, however faulty in some respects, is the only party now in the field from which the cause of temperance has anything to hope. Mr. Blaine will probably receive the votes of most of the temperance men of Maine, and carry the State by a large majority.

S. ALLEN.

The interesting revival which commenced the latter part of last Conference year at North Gosham, under the pastorate of Rev. W. F. Marshall, has continued until the present. Bro. Marshall baptized eighteen last Sabbath, and others are soon to follow. About forty were converted in the work.

The death of our beloved brother, Rev. Eaton Shaw, will awaken pleasant memories of his once able ministry, of some thrilling passages in his wonderful sermons, and of a genial and kindly spirit which always characterized this devoted man of God. His latter years were ripe with the graces of the Spirit. His interest for the old men of our Conference are going up higher.

Rev. J. B. Lapham has been spending his vacation among his friends in Rhode Island, and returned to Kent's Hill this week. Prof. Dorchester and Rev. R. L. Green occupied the pulpit two Sabbaths during his absence. Bro. Green has been spending part of his vacation on the Hill.

Everything gives promise of a grand National Holiness meeting at Old Orchard, Aug. 19-28. If the pastors and people in the vicinity of the meeting would avail themselves of this privilege, in sincere endeavor to revive primitive spirituality and Methodist enthusiasm, greater things might be expected of our grandchild of a hundred years.

The Martha's Grove camp-meeting at Fryeburg was in session last week, under the charge of Rev. C. J. Clark, presiding elder, and although the constant rain has limited the congregations, the spirit of the meeting has been good, and the sermons throughout were of the best order. Rev. J. M. Williams preached a centennial sermon on Thursday, in

which he sketched the Wesleys and the Christmas Conference, and showed the wonderful growth of Methodism during the past century. A Woman's Foreign Missionary Society meeting was held Thursday afternoon, at which Miss Lella Waterhouse spoke of her personal relation to the work in South America. Rev. C. J. Clark was re-elected president of the Association, with Rev. G. D. Lindsay, vice-president, Geo. L. Kimball, secretary, and Nathaniel Waterhouse, treasurer.

The Portland District camp-meeting at Old Orchard is to be held with the Holiness meeting this week. This is as it should be.

L.

CONNECTICUT.

Colchester.—Bishop Mallin lectured for this church, July 31, on "The March of the Saxon." Bro. Kirby had sold 371 tickets, so the Bishop had a good audience, and he made a grand impression for Methodism upon the community. This was a labor of love to aid a struggling church, and the trustees were \$80 richer when the good Bishop closed his lecture. Pastor Kirby spent August 10 at Natick, presenting his cause. The collection was \$34. He has now nearly \$900. Everywhere he goes he is telling how Zion's Herald has aided him in his work. He has a wonderful faculty for reaching men's pockets by first reaching their hearts. The word "irrepressible" exactly expresses Wm. Kirby.

Putnam.—Rev. W. P. Stoddard has made a fine impression on this charge—good congregations, good interest. The quarterly conference very generously voted to increase the estimate this year, bringing it up to \$900. This church needs a parsonage very much. They could have it any time if they only thought so. It has some of the grandest men in Connecticut Methodism connected with its membership.

North Manchester.—Here the church has been very sad by the death of Sister Martin, wife of Rev. H. H. Martin, the pastor. She had a beautiful character, and died in holy triumph.

Gurteville.—This church has lost a beloved pastor, Rev. W. W. Ellis. He died Tuesday, Aug. 12, and was buried Aug. 14, from the Stafford Springs M. E. Church. Presiding Elder Robinson, Rev. J. E. Hawkins, and Rev. S. O. Benton delivered suitable addresses on the occasion. Stafford Springs had been Bro. Ellis' old home, and the whole community was deeply moved by his death. Heaven is richer because this holy man has been gathered home, and earth is richer because he lived a consecrated life.

East Thompson.—Bro. F. A. Crafts has made a wonderful impression on this community. He is exceedingly popular on account of his able pulpit ministrations.

G.

Danielsonville.—This beautiful village is situated in the southwest part of the town of Killingly, in the valley of the Quinebaug river. The Norwich & Worcester railroad runs through it. It is, by rail, twenty-four miles from Worcester, and twenty-four from Norwich, and, by carriage, about twenty miles from Willimantic. It has pleasant streets shaded with maple and other trees, with concrete and other sidewalks. New and elegant places of residence in modern style are going up every year, some by persons of wealth from distant cities. Two large and several smaller manufacturing establishments give employment to many. Two banks—one savings, the other national—are located here. We have now about four thousand inhabitants in this borough, mostly of native stock, and quite orderly. Danielsonville has six churches—Congregational, Methodist, Episcopal, Baptist, Episcopal, Advent, and Catholic. The Congregational, organized in 1804, has had eight pastors, and now a membership of over three hundred. The Methodist was organized in 1842, and the church edifice was built that year; the society now numbers about two hundred. The Baptist Church was organized March 25, 1874, and had three pastors—Revs. Charles Willet, Wm. Cann, and F. L. Knapp, the present one—and numbers one hundred and fifty. The Episcopal Church was begun in 1866, and for about four years past has been without a pastor, and is now a mission church numbering about forty. The Advent commenced about 1862, and number about thirty. The total membership of Protestant churches enrolled is about 720. The development of spiritual activity of these churches for August, if not at the freezing point, yet in near state of torpor; but hope points, as usual, to a January thaw. The Methodist Church is a worthy and commendable one, and will be a benefit to the persons whose names are sent and no subscription is sought in this request.

W. L. SEUR.

Marriages.
[Marriage notices over a month old not inserted.]
WOODBURY.—SMITH.—At Marlboro', N. H., Aug. 18, by Rev. G. W. Parker, Miss Woodbury, of Salem, and Mrs. Maria C. Smith, of Marlboro', N. H.
SANDERS.—HADLEY.—At the Methodist Parsonage, North Chatham, N. H., Aug. 14, by Rev. A. L. Lunt, Miss A. E. Sanders, of North Chatham, N. H., and Mr. H. Hadley, both of Chatham, N. H.

Business Notices.
SARATOGA SPRINGS.
DRS. STRONG'S INSTITUTE.
Open all the year for patients or boarders permanent or transient. Table and appointments first-class. Society general and cultured. Summer home of many eminent men of church and state and their families. Bath department complete and elegant, affording the only Turkish, Russian, Roman and Electrothermal baths in Saratoga. 28

Good health is the greatest of fortunes; no remedy has so often restored this prize to the suffering, as Hood's Sarsaparilla. Try it.

NOTICE.—The Annual Meeting of the Northport Camp-meeting Association will be held at the camp-ground on Wednesday, Aug. 27, at 1 o'clock P. M.

NOTICE.—Mary C. Nide, of Minneapolis, Minn., offers to be one of one hundred to give \$10 each to build the colored M. E. Church in Knoxville, Tenn. James Yeoman, of Washington, Ill., and Rev. E. Savage, of Berea, O., have each sent me \$10; H. Miller, of Prescott, Wis., has sent me \$5, and David Jacks, of California, promises me \$10. Who now will take stock in the new Jerusalem by being one of the hundred? No discount for services. See my late appeal.

D. B. LAWTON, Agent.

NOTICE.—A farewell service will be tendered to Rev. J. E. Clough, D. D., of the Telega Baptist Mission at Onondaga, India, and to Rev. M. C. Mason, of the Baptist Mission in Assam, in Tremont Temple, Friday evening, Aug. 24, at 7:30 o'clock. Addresses are expected from a number of eminent gentlemen. Dr. Clough sails for India from Boston Saturday, Aug. 25, in the "Macedonia." Mr. Mason will leave New York early in September.

TO THE METHODIST MINISTERS OF NEW ENGLAND.

DEAR BROTHERS:—A few weeks since, we sent a letter asking for fifty names of heads of families from each pastor or S. S. superintendent, and asking you by this measure to aid our church at Mattapan. Our money is presented by several of the largest and most reliable firms in this city. We will not ask aid in any way from the persons whose names you send us. And the only use made of these names will be to send memoranda books and other advertising novelties which these firms do not care, in consequence of their value, to send to the masses. A large number of the ministers have responded. This letter is addressed to those who have not. Brothers, please send us the names, and thus help us in our efforts to entirely free this church.

J. B. L. BARTLETT, Pastor.
S. S. Supl.

VERMONT.
Stamford.—Zion's Herald brings to us its weekly message of good reports from the charges farther east of us, and why not have a report from every M. E. Church where it makes its weekly rounds? Here among the Green Mountains are the Christian people of this quiet little town are living and laboring for God, and His blessing is upon us. A good state of feeling has been with us all along from the beginning of last Conference year. Anxious hearts have been longing the way to God, and many have found joy and peace in believing. At every quarterly meeting since April, 1883, additions have been made to our numbers; twenty-two having been received into full connection during the time, while several more are waiting on the probationary list. Excepting a four days' meeting in October, we have had no extra meetings during the time.

(Continued on page 8.)

The Government Chemist Analyzes two of the Leading Baking Powders, and what he finds them made of.
The best baking powder is made from pure Cream of Tartar, Bicarbonate of Soda, and a small quantity of flour or starch. Frequently other ingredients are used, and serve a purpose in reducing the cost and increasing the profits of the manufacturer.

We give the Government Chemist's analyses of two of the leading baking powders. I have examined samples of "Cleveland's Superior Baking Powder," manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find them contain:

"Cleveland's Superior Baking Powder."
Cream of Tartar
Bicarbonate of Soda
Flour

Available carbonic acid gas 12.61 per cent, equivalent to 118.2 cubic inches of gas per oz. of Powder.

"Royal Baking Powder."
Cream of Tartar
Bicarbonate of Soda
Carbonate of Ammonia
Tartaric Acid
Starch

Available carbonic acid gas 12.46 per cent, equivalent to 116.2 cubic inches of gas per oz. of Powder.

Ammonia gas 0.43 per cent, equivalent to 10.4 cubic inches per oz. of Powder.

Note.—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.

E. G. LOVE, Ph. D.
New York, Jan'y 17th, 1881.

The above analyses indicate a preference for "Cleveland's Superior Baking Powder," and our opinion is that it is the better preparation.

—Hull's Journal of Health.

Money letters from Aug. 9 to 16.
J. Askin, W. H. Allen, Mrs. P. Aborn, E. C. Bass, F. Butler, S. D. Dudley, J. B. Fogg, G. H. Hoyt, Benjamin Hardy, F. A. Ireland, G. A. Luce, W. B. Mallett, D. S. Peasley, H. E. Spaulding.

IMPORTANT.
When you visit or leave New York City, save Baggage Express and \$3. Carriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot.

Eighteen rooms fitted up at a cost of one million dollars, reduced to \$1.00 upward per day. European plan. Elevator Restaurant supplied with the best. Horse Cars, stages and elevated railroad to all depots. Families can save better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

340

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(Continued on page 8.)

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. Not comparable with the ordinary kinds, and cannot be sold in competition with the multitude of low test, sold weight, alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO., 104 Wall St., N. Y.

392

CHAUNCEY-HALLSCHOOL
259 BOYLTON STREET.

The oldest of the Boston private schools will begin its next year Sept. 17.

The New Catalogue gives a full account of the great Care for Health; the thorough preparation for College, for Business, and the Massachusetts Institute of Technology; the facilities for Special Students; and the unusual arrangements for Girls and for Young Children.

The building is situated in the most elegant part of the city, and where there are no temptations to lead to bad habits.

Parents desiring for their sons and daughters the personal attention of private schools and the discipline and varied associates of public schools, will find both combined at Chauncey Hall.

279

BOSTON UNIVERSITY.
School of Theology.
Free tuition and rooms. J. E. Latimer, D. D., Dean.

School of Law.
Largest full-course Law School in America. E. H. Bennett, LL. D., Dean.

School of Medicine.
Thorough and progress. W. L. Talbot, M. D., Dean.

College of Liberal Arts.
Choicest Eastern advantages. Sixty free scholarships. W. E. Huntington, Ph. D., Dean.

School of All Sciences.
For graduates only. President W. F. Warren. Address as above, Boston University, Boston.

278

Mass. Institute of Technology, BOSTON.
Regular four-year courses in Civil, Mechanical, Mining and Electrical Engineering, Architecture, Chemistry, Physics, Natural History, etc. Students are also admitted to partial or special courses. Choice of Method of instruction in English, Drawing, Mathematics, and Shopwork. Choice of hours, beginning at 8 A. M. Entrance examinations Sept. 22 and 23 at 8 A. M. JAMES P. MUNROE, Secretary.

277

A Christian Home
For half a dozen young men who wish to study Mass in Boston.

Address for Circulars,
Prof. O. L. CARTER, 31 Monument Avenue, Boston, Mass.

SARATOGA.
SAVE DISTANCE AND TIME.
THE
FITCHBURG R. R.
Is the only line that runs a
Special Fast Express
Daily (Sundays excepted).
Leaving Boston 10 A. M.
Arriving at Saratoga 4.55 P. M.
25 Miles Shorter Distance than any other line, via Hoosac Tunnel.
The Lovely Deerfield Valley.
And through the most charming scenery in New England. New and Elegant Pullman Buffet Drawing-Room Cars, Fine Coaches, Smoking and Baggage Cars, through without change, connecting at Saratoga with the D. & H. C. Co.'s trains for Glen's Falls, Lake George and the Adirondacks.

For Tickets, Time-Tables, Seats in the Drawing-Room Cars, etc., apply at the Company's office, 250 Washington Street, or Depot Ticket Office, Causeway Street, Boston.

JOHN ADAMS, General Superintendent.
J. R. WATSON, General Passenger Agent.

275

Hamilton Camp - Meeting.
Asbury Grove is in excellent condition. The Association is at work making improvements; four acres of land opposite the entrance have been purchased, and the grounds are being laid out on the avenues this spring; the chapel is built and is a beautiful place for the religious and other services.

The Barges will be found at the Wharfedon Depot on the arrival of all regular trains from Boston and leave the depot for the Association at 10 A. M.

"Camp-Meeting Tickets" at reduced rates can be bought at any depot on the Eastern Railroad, and are sure to exchange them at the Grove Estate Office for return tickets.

The Committee are at the Grove to rent Lots and attend to any other business. B. F. Stone, our agent, residing at the Association, will be at the depot where you desire to sell or let, buy or hire tickets, and will supply wood or coal in any quantity.

Mr. Putnam, who has charge of the Association Stable and carriage house, will give personal attention to the care of horses boarding for the day or week. Any one wishing to enjoy beautiful rides can hire of him horses and carriages. The Store is now open.

The Camp-meeting will begin Friday afternoon, Aug. 23, and continue until the 27th. All letters should be addressed, Asbury Grove, Mass.

JOHN G. CARY, Secy.

322

Sterling Junction Camp-Meeting
Will commence Monday, Aug. 25, and close Saturday, Aug. 30, in charge of the Presiding Elder, Rev. Dr. Lindsay.

RAILROADS.—The usual arrangements have been made for reduction of fares. Tickets at Camp-meeting rates, will be for sale at Boston, Worcester, Clinton, Fitchburg, Webster, Aug. 1, and at other places Aug. 15. Ministers having tickets on the ground will receive passes by writing F. A. Clapp, Worcester. Please send previous to Aug. 15.

BOARDING.—Will be furnished at the same rates as last year, under the direction of the committee and they will try to keep the good reputation so well earned in the last two years. Boarding house and grocery now opened to the public.

All baggage should be marked Sterling Junction camp-ground and name of the owner. As experienced man will have charge of the stable and good care will be taken of horses boarding by the day or week. Straw and Oil furnished on the ground. The Trustees have improved the grounds and earnestly invite the co-operation of all lovers of old Sterling Camp-ground to assist in making this one of the most successful meetings ever held at this place.

F. A. CLAPP, Secretary.

278

For Camp-Meeting.
The best book for Camp-Meeting this year is
"SONGS OF REDEMPTION LOVE."
prepared by Chaplain McCabe, J. R. Sweeney and others.
Price, \$30 per 100. We can supply any book in market as usual. We have a full supply of
GOSPEL HYMNS, all styles and prices.
GOSPEL PRAISE BOOK.
VOICES OF PRAISE.
Camp-meeting Choristers will do well to send for specimens in season and get terms.

JAMES P. MAGEE, 35 Bromfield St., Boston, Mass.
277

SATISFACTION
May be depended upon when your purchases of Carpets are made at the salesrooms of
H. A. HARTLEY & CO.,
95, 97, 99, 101, 103 105
Washington St., Boston.

Because their Stock is always unsurpassed.
Because they treat all their visitors courteously.
Because their Prices are as Low as the Lowest.
Because they invariably have the Novelties.

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FIRST MORTGAGE
ON FARM LOANS!
Personal acquaintance with lands and values. Over \$1,000,000 in loans made. FOR NEVER HAVE YOU A DOLLAR OF principal or interest on any loan made here. Interest collected and sent to you, free of cost, each year. These loans are very safe, and pay nearly twice as much as U. S. BONDS. They are made by leading financiers, and are known East and West—men for whom I have been making these investments for many years. **SEND FOR CIRCULARS.**
REV. WM. L. GAGE, D. D., Hartford, Conn.
M. E. GAYES, Ph. D., LL. D., President Rutgers College, New Brunswick, N. J.
DR. W. H. WYCK, President Genesee Normal School, Genesee, N. Y.
HON. J. C. LITTLE, Manchester, N. H.
REV. JOHN W. RAY, Lake City, Minn.
DR. J. C. WYCK, President of the American Importers and Traders' National Bank, New York.
The Congressional Directory, Boston, N. Y. Observer: "are prepared with my investments, often with full information, references, letters from old customers, and a New Map of Dakota, sent free on application. Mention this paper, and E. P. GATES, President, Merchants' Bank, Grand Forks, Dakota." 330

SOLID 7%!
NO RISK!
Loans on improved farms which are constantly increasing in value. Interest about 7 per cent; mortgage, as payable in New York funds. Correspondence solicited.
DAWES & FOSS, Crete, Neb.
329

1 CENT will secure "Know's Investors' Guide," telling about 1,000 new mortgage loans in Eastern and Central Kansas. Send a postal, requesting one. They have invested money for 70 ministers, and hundreds of others can give satisfaction. Address **JOHN D. KNOX & CO.,** 182 TOPKAPKA, ILL.

No Risk; yet Solid 10 per Cent
RAPID ACCUMULATION!
Can Handle Sums Large or Small.
SOLID AMERICAN CONSOLS OR U. S. BONDS.
For Circulars address the
Central Illinois Financial Agency, Jacksonville, Ill.
349

7 & 8% NET TO INVESTORS
Security, IMPROVED FARMS worth FIVE times amount loaned. NOTHING SAFER! Interest payable semi-annually. Prompt Payment of principal and interest. Integrity, and financial standing. If you have money to loan, send for our Circulars, and learn particulars. Mention this paper. **JOHN D. VAN NORDEN & SONS, Box 125, Minneapolis, Minn.**
325

SAFEST OF ALL INVESTMENTS.
Guaranteed First Mortgage Bonds, 7 to 8 per cent. Semi-annual interest. Secured by the United States Mortgage and Investment Company, in sums of \$200 and upwards. Prompt Payment of principal and interest. Coupons, guaranteed and resented to lender without delay. THE UNION Fifteen years' experience. Ample capital. Wide connections. Send for forms, circulars and references before you invest elsewhere.
W. B. CLARE, Manager,
282 MINNEAPOLIS, MINN.

NEW ENGLAND CONSERVATORY OF MUSIC.
Music, Vocal and Instrumental and Tuning. ART, Drawing, Painting, Modeling and Portraiture. TOBACCO, Literature and Languages. HOME. Elegant accommodations for 500 lady students. FALL TERM begins Sept. 11th. Beautifully illustrated. Calendar free. Address E. TOURJEE, Director.
FRANKLIN SQUARE, BOSTON, MASS.
375 cove

Surpasses all Others!
JOYFUL LAYS
FOR THE SUNDAY SCHOOL
This new and favorite Song Book contains gems of great beauty and usefulness. **115 171 P. Price, in Boards, \$30 per 100 Copies.** Sample copy sent on request of price. **Biglow & Main, 76 East Ninth St., New York.**
370

The Family.

THE VISION AND THE KNOCK.

The trance of golden afternoon
Lay on the Judean slopes;
The vision, like a swoon,
Sealed the Apostle's eyes.
Upon the roof he sat and saw
Angelic hands let down and draw
Again the mighty vessel full
Of hosts and birds innumerable.

Three times the heavenly vision fell,
Three times the Lord's voice spoke,
When Peter, loth to break the spell,
Roused from his trance, and woke,
To hear a common sound and voice,
Which jarred and shook his solitude—
The knocking at the doorway near,
Where stood the two from Caesarea.

And should he heed, or should he stay?
Scarcely had the vision fled—
Perchance it might return that day,
Perchance more vividly be said
By the Lord's voice:—he rises slow;
Again the knocking; he must go;
Nor guess, while going down the stair,
That 'twas the Lord who knocked below?

Had he sat still upon the roof,
Waiting the vision long,
The gentle voice had missed the truth,
And heaven on "sweet new song."
Soul might have been blind to pain,
And the Lord Christ have died in vain
For Peter rose, and Peter went.

Oh, soul which sits in apparel,
Lending for heavenly sight,
Glimpses of truth all fleeting-fair,
Set in unchangeable light—
Is there no knocking heard below,
For which you should arise and go,
Leaving the vision and again
Bearing its message unto men?

Sordid the world were vision not;
But fruitless were your stay;
So, having seen the sight, and got
The message, haste away be said
Though pure and bright thy higher air,
And hot the street and dull the stair,
Still, get thee down, for who shall know
That 'twas the Lord who knocked below?

—SUSAN COOLIDGE, in *Christian Union*.

JOHN BUNYAN.

BY E. CHERRY, M. D.

John Bunyan, like William Taylor, is best known by his unadorned name. The titles "Rev.," "D. D.," "Bishop," to such men are mere appendages—burrs to the skirts. They have achieved without ostentation what the titled have never accomplished.

John Bunyan was born at Elstow, one mile from Bedford, England, in 1628—eight years after the landing of the Pilgrims at Plymouth, and two years before the founding of this goodly city of Boston. His father was a tinker—a mender of brass kettles, pans, etc., and though respectable, was poor, like others of his craft. John was early sent to school, where he learned to read and write indifferently. His spelling was bad, and his grammar often extremely faulty. As soon as he was old enough he wrought with his father till his sixteenth or seventeenth year, when he enlisted in the Parliamentary army, where he learned many things which served for illustrations in his subsequent preaching and writings. He knew only the common language of the people among whom he lived. He studied no great model of composition; yet, by his subsequent love and study of what Macaulay calls "our noble translation of the Bible," he acquired a style of remarkable Anglo-Saxon purity—"a style which has won the praise of all the critics for its singular clearness, its luminous precision, its fresh and racy idioms, its natural beauty, and its sinewy strength." His "bright and broad-awakened eye" saw everything in sharp relief and definite outline. According to Macaulay, "his native power of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy, amply supplied him with the want of learning," so that "his rude oratory roused and melted hearers who listened without interest to the labored discourses of great logicians and Hebraists."

It will be recollected that John Bunyan was born and lived at the time when the Puritanic doctrines were being put forth, especially in that part of England, with greatest energy, and the persecutions of the Dissenters or Nonconformists to the state services of the Church of England were practiced most relentlessly. These Puritanic doctrines he received, and the persecutions by the English Church he felt, till "it may be doubted," as says Macaulay, "whether any English Dissenter had suffered more severely under the penal laws than John Bunyan." He at length gained his liberty under one of the worst acts of the worst government that England has ever seen, being an act to force Catholicism upon the country.

Under Puritanic teachings he was taught that certain practices were wrong, and, therefore, were great sins; and that hell, the devil, demons, etc., were as truly a reality as were heaven, God, and angels. A retribution for sin was as certain as reward for goodness, unless forgiveness was obtained through Jesus Christ. Hence we find him before the age of ten disturbed in conscience and troubled by religious dreams. To these, however, he gave no lasting heed till his marriage, at the age of eighteen, to a woman brought up in a religious household, who brought him no money—only two religious books. He says that they were so poor they had not a spoon or a dish between them. Her principles, however, were deep laid, and her influence exerted to his conversion. In this case the wife sanctified the husband. She did not wait, like modern young women, to "better herself," or to get somebody "able to take care of her," or till he was first converted, lest he should carry her downward. Weak women may drift, but women of mind and of heart may prove a blessing to their unconverted husbands, and help them to God.

Now, it has been the almost universal custom of Bunyan's biographers—Southey and Macaulay excepted—to characterize him as one of the wickedest of young men during his unconverted period of life. But this is a lamentable mistake. Macaulay asserts that at the age of eighteen he might have been considered, except in the most rigid Puritanic circles, as a young man of singular gravity and innocence. It is certain that while from an awakened conscience he regarded himself as one of the greatest of sinners, he at once confronted those who brought any charges against him

of any great enormity, and he even calls upon God to witness that he is not guilty as they speak. "My foes," says he, in his "Grace Abounding," "have missed their mark in this their shooting at me. I am not the man. I wish that they themselves be as guiltless. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well."

There are four or five practices of which he accuses himself, viz.: playing at tip-cot; the reading of the legend of Sir Bevis of Southampton; ringing of church bells out of season; dancing; profanity; and Sabbath-breaking. The last ones only are strictly sinful, as many professed Christians may do all the rest and not be condemned. These habits he began to leave off one after another, and turned to reading the Word of God. To account him an outbursting sinner simply on his confession would be to regard Paul a very wicked man because he wrote Timothy that he was the chief of sinners.

From the time he began to break off his sins by righteousness seven years or more elapsed before he found a lasting peace. This experience was God's opportunity to school him in the knowledge of His Word—His love and Satan's wiles. This was the theological training which prepared him, more than anything else, for his life-work. Like Paul from the desert of Arabia, and Jesus from the wilderness, Bunyan came forth from this trial in the power of the Spirit, in which he ever afterwards remained; so that he could say in the midst of his persecutions:—

"When they do talk of banishment,
Of death, or such like things,
Then to me God sends heart's content,
Which like a fountain springs.
The truth and love of heavenly things
Lift up our hearts on high,
And carry us on eagle's wings,
Beyond carnality."

While he was thus struggling for the light, had some one explained to him the nature of faith as Martin Luther came to see it, he might have been easily and early delivered, but he would not have obtained the vivid knowledge of the desperate nature of the human heart, the depths of the Word of God, and the exceeding riches of abounding grace which so thoroughly fitted him for his after life-work. He had an "experience" like our Methodist fathers, and on that experience he could draw. It was a quiver full of arrows for his use. His "Pilgrim's Progress," though largely an abstraction to us, was little else to him than a living reality. He wrote it out of his own soul from things he had felt and seen. John Bunyan came into the full liberty of the Gospel at the age of twenty-seven, and almost at once began to preach for the conversion of others. Five years later, he was cast into prison for this preaching, where he remained twelve full years. His spirit meanwhile was free. As he said,—

"Their fetters cannot spirits tame,
Nor tie up God from me."

From the prison he came out to continue his preaching and writing till the age of sixty, when he "fell on sleep," in London.

John Bunyan, Bedford Jail, and the "Pilgrim's Progress" are the three ideas in the common mind, but do not exhaust the subject in reference to the experience, labors and triumphs of this wonderful man. He hid God's Word in his heart; nearly the whole Bible was at his tongue's end. He was thoroughly religious—as pious as Baxter, but superior to him in genius. As a preacher he had few superiors. Listening thousands hung upon his words. Charles Dore called him "our great gospel preacher," "the champion of our age;" and Dr. Owen would have gladly given up all his learning to be able to preach like him. As he spoke, so he wrote, with a "power and pathos which eclipsed all learning, and threw everything into the shade but the wisdom which winneth souls." During his thirty-three years in the ministry he wrote sixty-six different books, or two every year. Though some of these are short, the most are elaborate treatises, equaling about three thousand octavo pages. On common themes he is seldom common-place. Says a writer: "It is yet to be shown how, and why, and when he did so much, and did it so well." Like John Wesley he was many men in one. Forty of his works are compiled into eight volumes by J. Newton Brown, and published in Philadelphia by the American Baptist Publication Society. He was the most popular religious writer in the English language. The "Pilgrim's Progress" is his masterpiece. Of his "Holy War" Rev. Albert Barnes says it is "one of the greatest books ever made." Macaulay says it surpasses all other allegories save his own Pilgrim. As a writer of allegories he surpasses all others, and stands alone, as Demosthenes and Shakespeare stand alone in their lines.

Not only did Bunyan preach and write, but like the great apostle he tolled with his hands for the support of himself and those dependent upon him. He was a kind father and an affectionate husband, and, taken all in all, a most wonderful man—a man of principle, a man of piety, a man of genius, to which was added indomitable perseverance and industry. He dwelt in the land of Beulah, imbibing its light and shedding its radiance on all around. His persecutors brought their faces before him as before an Apollo, and their portraits are rendered immortal with no enviable immortality. So long as the name of John Bunyan is revered will the names of his persecutors be held in disgrace as having persecuted him, not for evil, but for doing good, and the Church of England must forever blush in that she did not cry out in behalf of the good and against the workers of evil. A Christian Church settles on a nation and then pours her wrath on such as seek the salvation of perishing souls because they do not follow in her exclusive ways of work. Bigotry in the church is as much a help to the devil as rascality out of it. But John Bunyan lives to-day by

his immortal writings more than when, two hundred years ago, he was in the flesh among men. On the same day that he started for the ministry seven others of the same church also started with him, and Bedford jail furnished the inspiration to John Howard.

ROBIN'S SONG.

BY M. NEALL.

Ev'ry morning through this summer,
There has been an early comer
To my window, never failing;
His clear notes to be exhaling;
I know by his red breast throbbing,
It is carol-loving Robin!

Raining, shining, dull or misting,
True as lover to his trysting,
Comes he ev'ry single morning
To the elm tree's leafy awning;
Me from slumber bent on bringing,
By his sweet, persistent singing.

Why the peace is he not keeping,
Load disturber of my sleeping?
Oh, the naps that he has wasted,
And the dreams that he has wasted,
Keeping time, his red breast throbbing,
Persevering, dear old Robin!

Our Girls.

RUTH MAXWELL'S RIDE.

BY SARAH F. BRIGHAM.

My name is Ruth Maxwell. Twenty years ago this very morning, when the air was soft and clear, and the flowers as fragrant as now, I stood in the doorway of our newly-built cottage with a bunch of pink roses in my hand.

The rattling of wheels caused me to glance down the road, and I saw Marcus Flint, seated in a light buggy, driving a fine, spirited horse. A moment after he stopped at the gate. He was a neighbor's son, several years my senior, and my staunch friend.

"Good morning, Ruth. I'm going over to Cherrytown. Want a ride?" he inquired gladly.

"Yes, indeed," was my quick response.

"Get your hat and come. We'll have a jolly time."

I was soon ready and jumped into the buggy beside Marcus, and we rode away. He had several errands to do on the way, and we stopped first at the post-office.

"Ruth, hold the horse a minute. I've some letters to leave here. Don't be afraid. Dan is gentle as a kitten if he is swift as a racer," giving me the reins.

While he was within the office, a mischievous spirit seized me. I shook the reins purposely, and started Dan off on a brisk trot.

"Whoa! Whoa! Marcus, come, come! Dan is running away with me! Oh dear! Help!"

He dashed out of the door, and ran like a frightened deer after me. In a few rods I pulled up the horse, and laughed loud and merrily, as Marcus came up hot and panting.

"I'm all right. I was only fooling," I said, and I flourished the whip over Marcus' head as he jumped into the buggy.

"You'll find out some time, Ruth, that fooling is dangerous business," he said in a vexed tone.

"I only wanted a little fun; don't be angry."

"Fun made out of tricks don't pay in the end."

We rode half a mile farther, till we reached the snug farm where Jacob Stone lived. Again Marcus stopped, and got out and left me in the buggy holding Dan, while he went into the barn to speak with Mr. Stone, and I could see them as they stood talking, with the great doors wide open.

As I sat waiting for Marcus' return, a boy ran out from behind a spruce tree and unfurled a long red flag which rose quickly and fluttered in the strong breeze. At this Dan gave a sudden frightened jump to the opposite side of the road. The reins held loosely in my hands received a jerk, and were pulled from me and fell to the ground, and Dan, finding himself free, started at a good pace down the road.

"Marcus, Marcus, I've dropped the reins! Dan's running away with me. I shouted in real terror. "Whoa! whoa! whoa!"

"Let him go. He'll stop when you get ready to have him. You can't fool me twice."

"It's true. The reins are on the ground. I've lost 'em. Oh, dear! Help! Whoa! Whoa!"

Marcus did not stir an inch, and went on quietly talking with Mr. Stone.

"Do come! Dan's running away!"

"Ha, ha, ha! You don't cheat me again."

By this time Dan was quite a distance from Mr. Stone's. From a quick walk he took a slow trot, and went faster and faster till he dashed ahead on a full run.

The wheels rattled furiously over the road and the buggy swayed violently. On Dan ran at a frightful speed. I held on to the seat with both hands, and kept from falling out. Fortunately we encountered no other vehicle to cause a collision.

We had had a terrible race of over two miles, and still the horse ran madly on, with nothing to check his course. Blake's "thirty-acre wood lot" lay on one side of the road. When we reached it, Dan, instead of keeping to the main road, plunged into the cart-path which is the least possible space, and went with the wheels struck a stump; then there was a snap and a frightful crash. The buggy was broken and overturned, and Dan and the whiffle-tree were out of sight in a moment. I was bruised and half stunned by my fall, and remained some time in a state of unconsciousness. Upon reviving I was quite bewildered at finding myself in a great forest with a broken buggy on the ground beside me. Soon all that had happened came back to me, and I attempted to rise. But a sharp pain darted from my foot to my brain, and I felt dizzy and faint. My ankle was badly sprained,

and it was impossible for me to take a step.

"Oh, dear, what shall I do?" I cried, while great tears fell fast down my cheeks. Then I shouted, "Marcus! Marcus! Help, help!"

Echo brought back my words; they had reached no human ear.

I tried to crawl, but had hardly gone two yards when I was forced to stop. The pain in my ankle almost drove me mad. Again and again I shouted for help, and strained my ears to catch the sound of coming feet. None came.

The sun was nearly overhead, and I knew it was noon-day. I must have been two hours in that great gloomy forest, and I knew by this time my friends must be searching for me. My suffering increased. My ankle was badly swollen, and I cried and groaned in agony.

Still no one came to my rescue, and I was out of the sight and hearing of every one. What if I should starve and die away from home and parents? Dreadful! dreadful!

We will now return to Marcus Flint. We left him in earnest conversation with Mr. Stone, standing in the doorway of the barn. He thought I had purposely started the horse, and when I cried that Dan was running away, he paid no heed to me, thinking I was again trying to deceive him; but when he saw the horse go faster and faster, he grew alarmed.

"Do see that horse go," he said to Mr. Stone. "I never saw him clear the road like that before. He is running away with Ruth!"

In less than five minutes Marcus had saddled and bridled Mr. Stone's three-year-old colt, and was cantering fast after me. But no trace of a runaway team could be seen. Dan had plunged furiously ahead and was far out of sight and sound.

Marcus followed the road for three miles, and rode by the cart-path without a suspicion that Dan had turned aside and gone into the wood-lot. He met three foot travelers and some men in a wagon, and inquired if they had seen anything of a runaway horse and a young girl.

None had been seen, and Marcus was greatly perplexed and distressed. Then he turned back, and soon met Mr. Stone, who was following hard after him with a fleet horse and light wagon.

"What's the news?" asked Mr. Stone anxiously.

"None; nothing has been seen of Ruth or the horse—no signs of a smash-up anywhere."

Mr. Stone reflected a moment.

"You don't think Dan can have gone into the woods, do you?"

"May be. When his blood is up, he can make his way through everything."

A full half hour was spent in looking among the brushwood by the road and in examining walls and fences to see if there was any place where Dan could get through or over. When they came to the spot where the cart-path leading through the woods joined the road, Marcus exclaimed excitedly,—

"Look at those tracks! Dan made them, I'll bet my head."

Hethen walked rapidly into the woods, shouting all the way.

"Holloa! Ruth Maxwell! Ruth Maxwell! Holla! Whoop! Whoop! Ho! ho!"

How my heart bounded with hope and joy as I heard that call!

"Here, here, Marcus! This way. Help!"

He was soon beside me. I told him quickly all that had happened, and he lifted me tenderly from the ground, and placed me in Mr. Stone's wagon.

Dan was found a little farther further on, entangled in some branches and slightly bruised, and was led home.

Mr. Stone and Marcus drove home with me. My parents were greatly distressed at my condition. Dr. Phelps was summoned, and my suffering ankle received the best attention. The accident kept me a prisoner in the house six weeks.

What did I learn from this hard experience? A lesson never since forgotten. Marcus was right when he said, "Fooling is dangerous business. Tricks do not pay in the end."

JULY.*

July went hotly through vale and glade,
Her robes aflame and her breath on fire;
She could not rest in the balmy shade,
Nor quench in the river her fierce attire.

Daisies and roses and lilies fair,
All were crushed by her shining feet;
Rang with her walling the shrinking air,
With the dying breath of her victims sweet.

Her flaming robes and her breath of fire
Brought death, and the touch of her burning hand.

The dry earth under her tread grew dryer;
And for grass and flowers there was parching sand.

She entered the city, and all her hours,
In crowded street and in alley lone,
Were told by the falling of human flowers,
By parting wail and by dying groan.

She scattered the canker-worm, and tossed
On field and garden the rust and blight;
The food of both man and beast was lost
Ere July, the terrible, passed from sight.

Augusta Moore.

*Not of 1884.

THE SPIRITUAL VALUE OF AUGUST.

"My August is worth a great deal to me," says the business and professional man, who at the beginning of vacation took from the trunk-store the latest contrivance for holding as much as possible in the least possible space, and went with the wheels struck a stump; then there was a snap and a frightful crash. The buggy was broken and overturned, and Dan and the whiffle-tree were out of sight in a moment. I was bruised and half stunned by my fall, and remained some time in a state of unconsciousness. Upon reviving I was quite bewildered at finding myself in a great forest with a broken buggy on the ground beside me. Soon all that had happened came back to me, and I attempted to rise. But a sharp pain darted from my foot to my brain, and I felt dizzy and faint. My ankle was badly sprained,

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The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, August 12.

Another earthquake shock experienced in the villages along the south side of Long Island, N. Y.

Closing of the doors of the Wall Street National Bank of New York for the investigation of its affairs.

Confirmation of the reported bombardment of Kelung, China. The firing lasted an hour, and the forts were dismantled.

Gen. Francisco Billini proclaimed president of the Dominican republic.

Jasio, a town of two thousand inhabitants in Austrian Galicia, almost entirely destroyed by fire.

Reappearance of the plague in Kerebel, Asiatic Turkey.

Destruction of the crops by locusts in Yucatan and southern Mexico.

Villages swept away and many persons drowned by a violent storm in Hungary.

Wednesday, August 13.

Burial of Lieut. Lockwood, of the Greely Arctic expedition, at the Naval Cemetery, Annapolis, Md., with appropriate honors.

Large Republican demonstration at Lake Maranacook, Me., attended by between 12,000 and 15,000 people.

Publication by a New York paper of a sensational story to the effect that the Greely party resorted to cannibalism in its final efforts to sustain life.

Prevalence of severe thunder storms in the north of England and in Scotland, great damage to property resulting.

Thursday, August 14.

Denial by Lieut. Greely of the stories of cannibalism in regard to his party.

Assembly of the American Bankers' Association for its annual session at Saratoga, N. Y.

More than two-thirds of the business portion of the town of Northeast, Penn., destroyed by fire.

Holding of the annual convention of the Irish National League of America, in Faneuil Hall, this city. Addresses were made by Messrs. Sexton and Redmond, Irish members of Parliament.

Several persons killed by lightning at Dundee, Scotland, during a thunder storm; among them the Earl of Landerdale.

Appearance of the cholera at several places in the south of France.

Decision by the Russian government to purchase Paul Veronese's painting, "Adoration of the Magi," for which it will pay \$60,000.

Adoption by the French parliamentary congress of the entire bill for the revision of the constitution, and adjournment sine die.

Friday, August 15.

The body of Lieut. Killgobbin, of the Greely expedition, exhumed at Rochester, N. Y., and an autopsy made.

Resignation of Indian Commissioner Price.

Imposing demonstration at Newburyport, Mass., welcoming home Lieut. Greely.

Report that the Ute Indians are on the warpath in Colorado, and United States troops have been asked for to protect the whites.

Explosion of a powder mill at Kasan, Russia, killing ten persons.

Occurrence of 30 deaths at Marseilles yesterday, the increase being due to the intense heat.

Embarkation of fifteen hundred sharpshooters at Algiers for Tonquin.

The British Parliament was prorogued yesterday.

Saturday, August 16.

Heavy curtailment of print cloth production in Fall River, Mass., and much suffering among workmen in consequence.

Occurrence of a \$70,000 fire in Chicago.

Election of Edmund McCurtain governor of the Choctaw nation.

Arrival in New York of the disabled steamship "Lydian Monarch."

Frustration of a formidable conspiracy to overthrow the Mexican government, and numerous arrests made.

Fourteen deaths from cholera at Marseilles yesterday, and none at Toulon.

List, the German pianist, has become blind at Bayreuth.

The expedition for the relief of Gen. Gordon to be pushed forward with all possible despatch.

Sunday, August 18.

The business portion of the city of Anoka, Minn., burned on Saturday, the property loss aggregating \$1,000,000.

Prevalence of a severe thunder storm at Pittsburgh, Penn., destroying many thousands of dollars' worth of property.

Seventy-eight buildings and their contents, in the business part of Grenada, Miss., destroyed by fire, entailing a loss of \$360,000.

Celebration by the town of Ipswich, Mass., of the 200th anniversary of its incorporation.

Arrest of forty persons in connection with the new Mexican conspiracy.

Crowning of the new king of Annam at Hue with great pomp.

(Continued from page 5.)

They come one by one, at the social meetings, and sometimes at the pastoral visits in their homes.

D.

Bro. A. L. Cooper, the presiding elder, conducted quarterly meeting services at Bradford and Fairlee two weeks ago. "Two love-feasts, two excellent sermons by Bro. Cooper, two sacramental occasions, and a social service in the evening gave us a full, pleasant and profitable day," writes Bro. R. L. Bruce, the pastor.

The following Sunday Rev. Mr. Elliott, agent of the Vermont Bible Society, spent the day in Bradford in union services between Congregationalists and Methodists, and \$68 were collected.

The young ladies of the Methodist society are making themselves useful by adding new comforts to the parsonage. Curtains for the parlor and a refrigerator for the kitchen are among the things recently furnished, with more to follow.

At Barre last Sunday Bro. A. M. Wheeler baptized two persons and received several into the church. The congregation was large and the communion service a precious season of grace.

Bro. Cady, of the Rock River Conference, now stationed in Chicago, and his family have been visiting at Bro. W. B. Howard's, of Worcester, who is Mrs. Cady's father. Bro. Cady assisted Bro. Howard at the quarterly meeting last Sunday by preaching the Word with power. Bro. Howard baptized seven and received several into the church.

H. A. S.

FROM OUR MISSION ROOMS.

From "The Regions Beyond" we learn that Mr. Carles, who recently travelled inland in Morocco, reports that the people everywhere have plenty of food, firewood and cotton clothes, with substantial mud dwellings. Great riches seem unknown, but the working classes are better off than in China. Beggars were very rare and there were no signs of distress in spite of the bad harvest. The paucity of clothing considering the intense cold of the winter, and the marvelous seclusion of the women, impressed him very much. As to trade, except as regards fine timber, it seemed to be essentially retail. No temples or traces of religious observance came under his notice.

Some ten thousand students are gathered under the roofs of the Mohammedan University at Cairo, prepared to go out as missionaries of the Moslem faith. "It is nine hundred years older than Oxford," a celebrated traveler writes, "and still flourishes in the palm days of the Arabian conquest."

As another expressed it: "There were two acres of turban" assembled in a vast enclosure with a roof not by a pavement, and with a roof over it supported by four hundred columns, and at the foot of every column a teacher surrounded by his pupils.

As we entered, there arose a hum of thousands of voices reciting the Koran. These students are not only from Egypt, but from all parts of Africa, from Morocco to Zanzibar. They come from far up the Nile, from Nubia and the Sudan; from Darfour beyond the great desert, and from the western coast of Africa.

They live on the charities of the faithful, and when their studies are ended, those who are to be missionaries move their camels, and joining a caravan, cross the desert, and are lost in the far interior of Africa, where they become the effective propagators of Islam.

(From "Africa.")

The following words, taken from the last Missionary Herald, embody our own impressions received from a perusal of the annual report of the Baptist Missionary Union. With pen suspended, we found this notice, and transfer it: "The results of the work of grace among the Tulus, under the labors of our Baptist brethren, as found in their annual report, are extraordinary, and without a parallel in the history of modern Christian missions. The conversions since the great awakening in 1877-78 have averaged more than two thousand a year; the number of church members now being near twenty-five thousand, gathered into thirty-four churches. The work of educating and training this large number from the most degraded heathenism, so suddenly cast upon the care of this denomination, is being met with commendable zeal. A great deal has been done; much more remains to be done. Says the annual report, 'What has been done in Burmah in fifty years, must be done here in ten, if the grand results of the mission are to be confirmed.'"

In a letter dated July 17, Chaplain McCabe gives his impressions of the sturdy Swedish Conference. He says: "I have just had to the Swedish Church at Upsala. Had a glorious time. I have seen mountains, rivers, seas, picture galleries, statues, and specimens of art everywhere, within the last month, but the vision that moved my heart most was the Swedish Conference. We had a great day Sabbath. Dr. Carroll gave \$1,000 for a theological school for Sweden. We will need \$20,000 to buy the land and put up a small building. A good site is what we must get first. We intend to purchase five acres on the grand island leading to the King's Park (Stockholm). The Swedish Conference pledges \$12,000, a friend \$1,000; who will give \$7,000 more? Great revival in this Conference this past year. Bishop Hurst has invaded Russia via Finland. Our party is well. I go to Russia today myself. I want to see that country."

ROUND LAKE MEETING.

Our camp-meeting at Round Lake, N. Y., is commencing with lovely weather, a goodly company, and an earnest Christian zeal. Last Sabbath was a "day of fat things," as the superintendent stated in the evening service. The morning sermon was delivered by Dr. A. J. Church, of the N. E. Southern Conference. In the afternoon Rev. Dr. J. P. Newman, of world-wide fame, preached a most powerful, thrilling discourse on "Hereafter," his text being, "In my Father's house are many mansions." He spoke one hour and twenty minutes, and we would gladly have listened much longer.

Among the noted hearers present were ex-Gov. Stanford and wife of California. The day before, sitting at the hotel table next Dr. Newman, he gave me the following facts concerning the Governor, which I am sure will interest and please the Herald readers. A few months ago he was staying with his wife and only child, a promising young man of seventeen, in Paris. The son was the only heir of his father's vast fortune of thirty millions, but he died, and they were desolate, having no hope in the world and even doubting the existence of a Heavenly Father. The body was embalmed and brought to New York city, and placed in the Grace Church crypt. Here every day they visited him, wept over, and imagined they talked with him. In this despairing, hopeless state Dr. Newman found them. He had been a classmate with the Governor at Cazenovia, and God graciously brought them together at this critical period of their history. Through his influence, aided by Mrs. Newman, both were led to the Cross, and are now numbered among God's children. They have taken the Doctor as their guest to Saratoga, but soon leave for home, where they propose to build and endow a fine University, to be free for the education of penniless young men, in memory of their son. If faithful, what may they not do for Christ on the Pacific shores? L. D. CHURCH.

Aug. 12.

The well known firm of Messrs. Palmer, Bachelder & Co. have recently vacated their old premises on Washington Street, and have removed to 146 Tremont Street. Their present quarters are spacious and elegant, enabling them to display to advantage their rich and choicely selected stock of jewelry and art goods. No firm, perhaps, in Boston are more deserving of the patronage of the community, not only for the quality and attractiveness of their stock, but for their honorable and fair dealing with their customers.

East Greenwich Academy, see advertisement, has the prospect of a very full term.

The true saying of good Bishop Berkeley, "Westward the course of empire takes its way," is daily verified by events. Not least significant among these is the fact that the State Department at Washington has just purchased a number of Rockford Quick Train Railroad watches to be given by President Arthur to the foreign vessels, in testimony of our Government's appreciation of their gallantry in saving the lives of American seamen. A few years ago Geneva watches only would have been considered good enough for such a purpose. Now, among many competitors, the movements made at this factory are selected as being the best examples of human skill in delicate handwork.

We would call attention to Prof. Carter's advertisement in this paper, of a Christian home in Boston for young men intending to study music in the city. Prof. Carter is a thorough musician, and one with whom we have had personal acquaintance for a number of years.

Church Register.

HERALD CALENDAR.

Hamilton Camp-meeting, Aug. 15-21.

Wells Camp-meeting, Aug. 18-23.

Clarendon Junction Union Camp-meeting, Aug. 18-23.

Rockland Dist. Camp-meeting, at Nobleboro, Me., Aug. 18-23.

Camp-meeting, at Martha's Vineyard, Aug. 18-23.

Williamson Camp-meeting, Aug. 18-23.

Northampton Camp-meeting, Aug. 18-23.

Old Orchard Beach (National), Aug. 18-23.

Richmond, Me., Temperance Camp-meeting, Aug. 20-23.

Martins Vineyard Camp-meeting, Aug. 20-23.

Carleton Camp-meeting, Aug. 20-23.

Poland Camp-meeting (to continue one week), commences Aug. 22.

Camp-meeting at Wesleyan Grove, Northport (per vote of Association), begins Aug. 25.

Wilmot Camp-meeting, Aug. 25-30.

Richmond, Me., Camp-meeting, Aug. 25-30.

Sterling Junction Camp-meeting, Aug. 25-30.

Helding Camp-meeting, at East Eppling, N. H., Aug. 25-30.

Empire Grove Camp-meeting, East Poland, Aug. 25-30.

East Kesthla Camp-meeting commences Sept. 1.

Livermore Camp-meeting, Sept. 1-6.

Pleasant Valley Camp-meeting, Sept. 1-6.

North Anson Camp-meeting, Sept. 1-6.

Greenville Camp-meeting, Sept. 1-6.

Foxcroft Camp-meeting, Sept. 1-6.

QUARTERLY MEETINGS.

BUCKSPORT DISTRICT - SECOND QUARTER.

ACG.

Cassidy, 20, at N. Cassin, E. Machias, 31, a m, by Wardwell.

Machias, 31, p m, by Wardwell.

SEPT.

Bar Harbor, 6, 7, Franklin, 31, p m, by Haskell.

Orrington, 6, 7, by Osgood; Haskell, 13, 14, p m, by Haskell.

Ellsworth, 13, 14, p m, by Haskell.

Calais, 13, 14, p m, by Haskell.

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DYSPEPSIA.

INDIGESTION.

BILIOUSNESS.

LIVER DERANGEMENT.

"I tried Liebig's Co's Cocoa Beef Tonic in number of cases of chronic dyspepsia where the assimilation of food was very defective, and there was steady loss of weight. The results obtained in two weeks were indeed flattering. One patient gained five pounds, another three pounds, and so on." - J. C. LeHardy, M. D., Savannah, Ga.

President Med. Society of Georgia, etc., etc.

PROFESSOR H. GOULON, M. D., LL. D., Physician to the Grand Duke of Saxony, Knight of Iron Cross, etc., etc., says: "It gives more tone to the stomach than anything I have ever prescribed."

"As a counteractant to debilitating influences - such as malaria, biliousness, languor, impaired digestion, etc. - the Liebig Co's Cocoa Beef Tonic is unequalled," says PROF. F. W. HUNT, M. D., LL. D., Honorary Member Imperial Medical Society of St. Petersburg, Russia; Prof. of Surgery and Practice of Medicine New York Medical College, etc.

PROF. WILLIAM C. RICHARDSON, M. D., Dean of St. Louis, Mo., Clinic of Midwifery and Diseases of Women and Children, says: "To children with marasmus I have given it with decided benefit. It is a remedy of great utility in dyspepsia. It is also most powerful and agreeable stimulant to the brain and nervous system, and it is especially useful to counteract fatigue of mind and body."

SICK AND NERVOUS HEADACHE.

DR. B. L. CETLINSKI, Staff Physician to the North-eastern Medical and Surgical Dispensary, 1086 First Ave., New York, writes:

TO THE LIEBIG COMPANY,

38 Murray Street, New York:

Gentlemen - Since my attention was called by a brother practitioner to the excellent results obtained from the use of your Cocoa Beef Tonic in Sick and Nervous Headaches, I have, thanks to your generous response to my request for a trial lot for our poor patients, used it quite extensively. Its steady and persistent use, especially during the intervals of the attacks, has cured many of our most inveterate and old standing cases, and in every case so far its use has been followed by the most gratifying relief. How gratifying this must be, especially to the poor and needy class who come to us, and whose time and faculties are of the utmost importance to them in their struggles for subsistence, you can easily infer. Again I thank you for your generous donation.

Respectfully yours, B. L. CETLINSKI, M. D.

DR. W. S. SEARLE, A. M., M. D., Fellow of the Medical-Chirurgical Society of New York, says:

"A lady suffered for thirteen years with severe, Nervous Headaches. They at first recurred every week, and finally every two days. She describes them as so violent that she would rather die than live. Three weeks after beginning the Cocoa she reports: 'I have had but one slight attack, and I am so much stronger and better that I feel sure I shall be cured.'"

Dr. Searle, in a letter to the Liebig Company, says: "I consider your best preparation of Cocoa which has yet come to my notice."

PROFESSOR E. M. HALE, M. D., LL. D., Professor of Materia Medica, Chicago Medical College, author of "Diseases of the Heart," etc., also adds his high authority in behalf of its value, and gives strong testimony as to the beneficial effects of Liebig's Co's Cocoa Beef Tonic.

OF INTEREST TO THOSE HAVING WEAK CHESTS.

TO THE LIEBIG COMPANY:

Gentlemen - Your agent left me a bottle of your Cocoa Beef Tonic for me to try. I took it myself, as I had been sick for a number of months with a lung affection, and was not able to practice. It helped me very much. So much so that I am now about as well as usual. I have since given it to a number of patients, and it has benefited every case. I am indeed most thankful that it came to my hands. I had tried different preparations of Cocoa before, but had no effects from them."

H. S. PHENIX, M. D.

The Journal of the Royal Society of Vienna says:

"It is remarkable that the South American Indians never suffer from consumption, and that the cause of it is the use of Cocoa. They also suffer from Scrophulous, nor skin diseases. They reach a very old age, and frequently pass their fullness."

DR. McCREAN (British Medical Journal) found it of great value in the consumptive tendency Baron Von Humboldt (Cosmos) says he has never known a case of consumptive action among those accustomed to its use, and that they live to a great age, retaining their mental and physical functions to the last.

PROFESSOR C. H. WILKINSON, Editor Medical and Surgical Record, says: "The Cocoa Beef Tonic of the Liebig Company, combined as it is with cod-liver oil, is a most valuable and valuable adjunct to the practice of medicine. From the experience we have had with it, we are forced to speak in its favor and to recommend its use. For iron and cod-liver oil cannot be surpassed by any other three ingredients in an iron or cod-liver oil preparation for invigorating an enfeebled system, and when such remedies can be obtained combined and in such a form as Liebig's, it behooves the profession to patronize the same to the fullest extent."

Be sure to ask for Liebig's Co's Cocoa Beef Tonic N. Y. Depot, 38 Murray Street. Sold by all Druggists.

"FRATT'S BOIL AND CARBUNCLE SPECIFIC"

is a common salve. The most experienced Pharmacists, who have examined its formula, say it is superior to anything in all their experience for BOILS, and no doubt equally so for CARBUNCLES. It is a box, postpaid, for \$1.00. It can be sent by mail, or by express, to J. A. COTT, FRATT & CO., Agents, Hartford, Conn. Sold by Druggists.

NEW BOOKS.

Anna Maria's Housekeeping.

By Mrs. S. D. POWER, \$1.06.

During the appearance, the past two years, of these papers in Wide Awake, the Editors were besieged by letters from housekeepers, both old and young, asking for their publication in permanent form.

On the one hand they have been declared by trained housewives to be the most helpful and complete domestic literature; and on the other hand, men and women of letters have warmly praised their literary excellence.

The publishers, therefore, confidently offer the volume to the public as a standard work upon practical domestic economy.

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By a BOY and HIS FRIENDS.

With an introduction by Henry Randolph Watte, Jr.

A fascinating little volume, full of practical ideas, for the benefit of boys who are getting their first training in the use of tools. Its directions are explicit and trustworthy, from the buying of the first hammer up to the construction of a cabinet.

Its chapters are not wholly confined to carpentry, but give detailed instruction in other matters dear to the boyish heart, such as the making of bows and arrows, preserving "collections," making angles' dies, etc., etc. It will prove an admirable help in the direction of industrial training.

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Work and Culture in the Household.

By Mrs. M. M. DIAZ.

Two volumes in one, 16 mo. Illustrated. \$1.

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Among a few of the numerous points of superlative enjoyed by the patrons of this road, are its DAY COACHES, which are the finest that human art and ingenuity can create; its PALATIAL SLEEPING CARS, which are models of comfort and elegance; its PALACE DRAWING-ROOM CARS, which are unsurpassed by any; and its widely celebrated

NORTH-WESTERN DINING CARS, the like of which are not run by any other road anywhere. In short it is asserted that IT IS THE BEST EQUIPPED ROAD IN THE WORLD.

All points of Interest North, Northwest and West of Chicago, business centers, summer resorts and noted hunting and fishing grounds are accessible by the various lines, large excursions, etc. It owns and controls over 5000 miles of road and has over 400 passenger conductors continually caring for its millions of patrons.